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Foreword

Dear Reader,

The world is never perfect and this is applicable to academic institutes because quality education is a journey and not a destination, rather there are only commas but no full stop. The holistic development of any institute in the higher education system needs full involvement of the faculty ranging from academic to administrative activities. To make the institutes vibrant, the faculties are expected to go beyond that i.e. in research and publication. As an old Chinese proverb says, "It is better to light a candle than to curse the darkness." All of us have heard suffocating details of the problems that plague the research scenario in higher education system presently. But what is needed is a series of concentrated and sustained steps to deal with these challenges for the creation of a culture of research. There is a positive correlation with the value added by its education and research landscape. Such research adds to the knowledge base of society, contributing to sustained growth momentum.

A research publication alone is not sufficient, it is the adequate and appropriate dissemination of knowledge through the research work published that will make a difference. Since the impact of research and knowledge is best seen, when it is shared in diverse languages, both national & international. Both through conferences and research publications, research findings need encouragement for being debated before being disseminated. It is only when through discussions a constructive feedback is provided, that the research quality can improve. Today, there are various research journals published in every sphere of education, teacher education, technology, science, sociology, psychology, philosophy, health sector, arts, etc. But how to know the quality of these research journals there requires the journal citation factors. With this objective our college has added one more feature in our multidisciplinary international peer reviewed journal. Initially, it was only with ISSN status, gradually various features were added to the quality of journal. In 2014, the journal received an impact factor score from Global Impact Factor, Australia and now with the journal's 14th consecutive publication, we have been listed in the database of EBSCO, USA. We have eminent international personalities on the Advisory Board and a prestigious team of subject experts. We, the Editorial Board members take this opportunity to provide platform to researchers to continue contributing in our esteemed publication.

We express our heartfelt thanks to the Senior Editor, and the Advisory Board (International & Indian), the Editorial Review Board and the Managing Editorial Team for their relentless efforts in making the journal meet its international standards. We congratulate the contributors of papers/articles for passing through the test of Editorial Review Board.

We are thankful to Shri Chandrasen Merchant for generously supporting us financially, for last fourteen years. Without the moral support and active encouragement of the Managing Committee of our college, it would not have been possible for our team to bring out such an intellectually enriching publication. We specially thank our Managing Trustee and other members for being a constant source of motivation for us.

Dear Researchers, start preparing your research papers for the next year and submit them to us by 28 February, 2016.

With warm regards

Yours truly,

Dr. Harshada Rathod (Principal)

Chief Editor (*Research Horizons*)

From Senior Editor's Desk

Dear Reader,

Increasing acceptability of *Research Horizons* is heartening. Wide range of thematic areas of received research papers for publication indicates success of our collective endeavour. Contribution of write-ups have been received from all disciplines in humanities and social sciences, language and literature, commerce and management, home sciences, resource management and women's studies. They are based on original work, academic rigour and relevant suggestions from peer reviewers. In this issue there is a fine balance of empirical and theoretically sound articles, literary critiques, macro-level trend analysis and micro level studies with critical reflection. All of them provide food for thought. Hope the similar tempo continues in the future also. Impact factor of *Research Horizons* has enhanced its academic credibility in the knowledge society. We request you to popularize this highly acclaimed annual publication, an outcome of intellectual benefits derived from rich expertise of nationally and internationally renowned academicians who are on our Advisory Committee. We extend our heartfelt thanks to all contributors and peer-reviewers for their dedicated services for successful publication of *Research Horizons*, 2015.

Yours faithfully,

Prof. Vibhuti Patel

Senior Editor (*Research Horizons*)

We have a hunger of the mind which asks for knowledge of all around us, and the more we gain, the more is our desire; the more we see, the more we are capable of seeing.

Maria Mitchell

The Editorial Board

Chief Editor

Dr. Harshada Rathod. Principal and Head, Dept. of Economics, Maniben Nanavati Women's College, Mumbai. She is the recipient of the Best Teacher Award from the State of Maharashtra in the year 2003-04. She has completed a Minor and a Major Research Project funded by the University Grants Commission (UGC). She has presented more than 40 papers at the national level and about 10 papers at the international level. She has authored more than 70 research articles in various journals and 15 research publications in the edited books. She has presented research papers at Australia, Srilanka, Mauritius and Indonesia. She is a research guide for the Ph.D students in the subject of Economics. She is the Member of the Senate, Member of Board of Students, Welfare, Board of Cont. Ed., Adult Edu. & Ext. Work, Member of FAQ at SNDT Women's University,



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Indian

Prof. Sitanshu Yashaschandra A Fulbright Scholar and a Ford West European Fellowship recipient, Yashaschandra has a Ph. D. in Comparative Literature from USA and another Ph. D. in Indian poetics from Mumbai. He worked as Vice Chancellor (Saurashtra University), UGC Emeritus Professor and National Lecturer, as well as Chief Editor of the Encyclopedia of Indian Literature (Sahitya Akademi). He has taught, as Professor and Chair of Gujarati, at the M. S. University of Baroda, from 1972, and has been a visiting Professor at the Sorbonne University (Paris), University of Pennsylvania, the Loyola Marymount University (Los Angeles), and Jadavpur University (Kolkata).

His creative and critical theory work is mainly in Gujarati but has been widely translated into English and Hindi and many other languages. He has translated several works of poetry, drama and criticism from English to Gujarati. Tokhaar, his adaptation of Peter Shaffer's Equus was hailed as a landmark play in modern Gujarati theatre. His poetry anthologies include Odysseusnu-n Halesu-n (1975), Jatayu (1986), Mohen-jo-dado (Audio-book in 1990) and Vakhaar (2008). A few of his plays are Kem Makanji kyan chalya (1999), A Manas Madrasi Laage Chhe (1999), Khagras (1999), Ashvatthama aje pan jive chhe ane hanay chhe (2001), Nakkamo Manas Chhe Narasimha Maheta (2008) and Akhaani Olakhaano (2009).

Dr. Usha Thakkar is President, Mani Bhavan Gandhi Sangrahalaya, Mumbai.

She retired as Professor and Head, Department of Political Science, SNDT Women's University, Mumbai. She has done postdoctoral research at the University of Chicago on Fulbright Fellowship and at Cornell University on Sr. Fulbright Fellowship and at York University (Canada) on WID Fellowship from the Shastri Indo-Canadian Institute. She was also Visiting Fellow at Sheffield City Polytechnic, UK.

She has been Vice-President, Asiatic Society of Mumbai, and also of Banasthali Vidyapith (Deemed University of Women), Rajasthan.

Her research areas are Gandhian Studies, Women's Studies, and Indian Politics. She has presented papers at many national and international conferences and has contributed in many prestigious journals. Her publications include Understanding Gandhi (co-edited), Women in Indian Society (co-author), Zero Point Bombay: In and Around Horniman Circle (co-editor), Culture and making of Identity in Contemporary India (co-editor), Politics in Maharashtra (co-editor), Kautilya's Arthashastra (co-author) and Women's Studies Series (in Gujarati, co-editor). She is connected with many educational institutions.

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Dr. Durga Parikh is a practicing psychologist and counsellor. She has held various positions in the past and continues to be prominently associated with many associations. She was the past President of Bombay Psychological Association ['BPA'] and is currently a member of both the Maharashtra Dyslexia Association ['MDA'] and Family Planning Association of India ['FPAI']. Her previous associations with the American Psychological Association ['APA'] and International Council of Psychologists ['ICP'] has greatly added to her knowledge in the international field of psychology.

Dr. Parikh has authored several books on Psychology. She has founded the PATH REMEDIAL CENTRE for children with Learning Disability in 2001 and it continues to serve the children till today. She was honoured by BPA with the **Lifetime Achievement Award**.

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ANTHROPOLOGY

THE KHASIS OF BARAK VALLEY, ASSAM

Steven Lobo

ABSTRACT

The Khasis are an indigenous or tribal people, the majority of whom live in the State of Meghalaya in North East India, with small populations in neighbouring Assam, and in parts of Bangladesh. They are granted the status of Scheduled Tribe. A minority of the population follows their tribal religion, whereas the rest belong to Roman Catholicism, different sects of Christianity, and very few are Muslims. The total Khasi population is estimated at 1.2 million, of which over 1.1 million live in Meghalaya, and in Assam there are about 13,000, and around 12,500 in Bangladesh. The Khasis have a matrilineal and matrilocal society. Despite its matrilineal, Khasi society cannot be said to be matriarchal. This paper covers the Khasis in the Barak Valley region of Assam. The main city of the valley is Silchar. The valley consists of Cachar, Karimganj and Hailakandi districts. The official language of the place is Bengali. These people do not follow the traditional customs of the Khasis of Meghalaya, but they have absorbed the cultures of their surroundings in which they stay. Their economy depends on beetle leaf, beetle nut, and nowadays rubber plantations. They are poverty ridden with no other means for survival and depend on other means of employment. The method followed for this paper is library research and interviews with persons who live in the area and have closely interacted with the community. It is found that the community has been exploited due to various circumstances. Their problems are unique and need to be addressed by society as well as the government.

Key Words : Barak Valley, exploitation, Khasi, Tribe.

The current study has been undertaken in order to understand the problems faced by the Khasis who live in the Barak Valley. The literature that has been used has mainly concentrated on the tribal life, culture, history, and all other aspects of tribal life. There is no literature available specifically with reference to the Khasis of the Barak Valley, evidently because they live in the deep interiors of the forests of this region and they are remotely accessible. The objective of this study is to highlight and dwell on the problems faced by this group of citizens who have been ignored for quite some time. They have been exploited to the extent that they do not even have a hand to mouth existence. Their relatives who live in Meghalaya have a much better lifestyle which is in complete contrast to the life that these Khasis live! The Methodology followed is that of literature available and from discussion with a priest who has been living in the area for the past 25 years. The limitations of research in this field is that there is no literature available on the life of these people. Hence, it is a sincere effort to understand the life of these people.

Anthropologists have taken the word 'tribe' from its ordinary usage, which had different meanings. Generally, it meant people who were primitive, living in a backward area and did not know how to write. Sometimes it was synonymous with the term 'race'. In fact there was no precise meaning given to the term 'tribe' (Thakur and Thakur, 1994). Theoretically, a tribe is an ideal State, a self contained unit. It is a society in itself, i.e. a collection of individuals sharing a common culture. The tribe also has a cultural boundary which is less well-defined. Though it is a society based upon kinship, social stratification is absent (Thakur and Thakur, 1994).

In India today hardly any of the tribes exist as a separate society. They have been absorbed in varying degrees into the wider society of India. The process of absorption has been going on for centuries. In fact, no tribe in India today has a completely separate political boundary (Thakur and Thakur, 1994). There were two congruent processes at work in the country, both at the larger and local levels. Currents of ideology swept across the country right from the ancient period onwards, and, there were also the formations, ways of life and aspects of material culture, which were local in their dimensions. So, when we refer to the mainstream of Indian society and culture, we are recognizing ideologically, the dual aspect of our society. The recognition is of the twin processes of uniformity and unity on the one hand, and, a larger canvas of diversity and plurality on the other, embedded in our existence as a people, as

a country. Hence, in this broad historical and civilizational context, tribes are relatively isolated and backward communities of our country (Singh, 2008).

Tribals in India are closely associated with forests. There are some, who, even today spend the greater part of their lives in the proximity of trees. It is for this reason that the aboriginals were often referred to as 'jangali'. This term today stands for 'uncouth' or 'uncivilized'. Literally, it meant 'forest dweller'. Tribal communities living in settlements surrounded by forests considered the woods as their own. In Northeast India there are tribes who claim forest tracts as clan or village property, having clearly defined boundaries. Here, only the members of the clan or village in question are allowed to hunt or cut firewood (Fürer-Haimendorf, 1985).

The green revolution brought with it tremendous changes. A certain type of modernization in outlook appeared in all aspects of tribal life. Whereas at one time tribals could be easily distinguished by their food habits, dressing patterns and house constructions, now these distinctions are no more observable. They are also found nowadays in restaurants, cinema houses, beauty parlours and not just that, even their dressing style has changed! Thus, the tribals have established their links with the region, state and nation (Jain, 2001). Consumerism and mass culture too have brought about significant changes in the lifestyle of tribals. In the past, they had limited or no consumerism. Most of their needs were fulfilled through their own production, through the weekly market. No artificial needs were created! But globalization created a large number of needs through the new communication technologies, particularly the visual media. Consumerism is thus pushed forward through the new techniques of media (Jain, 2001).

The economy of the northeastern region is rural-area based and dominated by tea, oil and timber and have large inaccessible areas with sparse population and inadequate infrastructure. Industries do not have a significant impact on the economic growth of the region. Though there has been sufficient financial allocation, the pace of development has been far from satisfactory. To make matters worse, the pressure of population has nullified economic development. The major causes of economic imbalances are due to increasing demand for forest resources to meet the basic necessities of food, fuel and fodder (Guha & Chattopadhyay, 2006). Many analysts have blamed this current environmental crisis on poverty-population growth linkages. The high growth rate of population has put a tremendous amount of pressure on availability of resources, making it responsible for environmental degradation. Seventy percent of this area is hilly and much of the deterioration is due to the indiscriminate felling of trees, shifting cultivation and mining. These people struggle to obtain their basic necessities of life from the forests for their survival. This brings the already scarce resources under strain thus affecting the environment. Deforestation has led to the overall degradation of the environment in this region. Water scarcity, a falling water table, soil erosion, flash floods, etc. are common, thereby deteriorating the ecology of the area (Guha & Chattopadhyay, 2006). The most disturbing aspect is the magnitude of problems the tribals are facing. There is a rapid erosion of tribal rights on land, water and forest. There is a renewed demand for tribal autonomy and self-management of resources by communities. A large section of the tribal communities are being urbanized, criminalized and pauperized (Singh, 2008).

The Khasis of Meghalaya have developed a well-formed State organization, while most of the other tribes have not reached anything higher than a simple form of local government. One of the most important elements of Khasi economy has been trade. They have been able to take advantage of the soil and heavy rainfall in the plateau where they live and produce a surplus, which is sold in the neighbouring areas. They had iron ore, limestone, steel and coal in abundance. The loss of some of these resources has been amply made up by them by developing their fruit and vegetable gardens. This has been accelerated in recent years through road transport (Bose, 1972).

The Khasi kingdom originally consisted of 25 independent Khasi chiefdoms in the mid-sixteenth century. Around 1815, the Khasi states came under the British rule. There were very limited cultural relations between the Khasi states prior to the British rule. By 1765 the Khasi kingdom of Meghalaya became an integral part of the British empire, when the Sylhet markets were considered a part of the economy of the British. Around 1790, there were raids in the Khasi regions and the British fortified the foothills and stopped trading of the Khasi goods in the markets of Sylhet. The enmity between the Khasis and British ended when a road was constructed in 1837 to connect Kolkata with the Brahmaputra Valley across the

state of Nongkhaw. Some treaties were signed between the two which allowed the Khasis autonomy and freedom from paying taxes to the British. Gradually Shillong was declared the capital of Assam. By 1947, an autonomous tribal region was established, which was answerable to the governor of Assam, who functioned like an agent of the President of India. Currently the Khasis form a predominant tribe in Meghalaya, which is their own state (www.mapsofindia.com/meghalaya/history/khasi-kingdom.html).

The total Khasi population is estimated to be 1.2 million people. According to the 2001 Census of India, over 1.1 million Khasis lived in Meghalaya. In Assam their population reached 13,000. The Census of Bangladesh enumerated 12,280 Khasis for the whole country in 1991. Generally, there are four sub-tribes of Khasis, namely, Khyntiam, Pnar, Bhoi and War. Racially, they are very similar to the Indo-Chinese tribes but are by no means pure mongoloid. They may have intermarried with another race predominantly the Austric race. Inter-marriage with people of Aryan descent is a recent phenomenon. They are descendants of Mon-Khmer speakers who migrated from Yunnan to Meghalaya, and thus they are of East Asian origin. Their skin colour varies from light brown to light yellow. They have high nasal bridges and aquiline noses. Their looks range from those of typical East Asian to Central Asian or even Persians.

The Khasis speak of a family of great-grand children of one great-grand mother (four generations). Clans trace descent from an ancestress (grand mother). She is revered greatly as the clan originates from her. Below this division is a sub clan and the family, usually made up of a grandmother, her daughters, and her daughters' children. Together this comprises of one house. The descent of a Khasi family is traced through the mother, but the father plays an important role in the material and mental life of the family.

The Khasis are monogamous. Their social organization does not favour other forms of marriage; therefore quite rarely does one find deviations from this norm. Marriage is purely a civil contract. Males are between the ages of 18 and 35 when they marry, while women's ages range from 13 to 18. Although parentally arranged marriages do occur, this is not a preferred form. Young men and women are permitted considerable freedom in the choice of mates and in premarital sexual relations. Once a man has selected his desired spouse, he reports his choice to his parents. They then secure the services of a male relative to make the arrangements with the female's family, if the man's parents agree with his choice. The parents of the woman ascertain her wishes and if she agrees to the arrangement her parents check to make certain that the man to be wed is not a member of their clan. If this is satisfactory, then omens are taken. If the omens are favourable, then a wedding date is set, but if the omens are negative, then wedding plans are abandoned. According to Khasi laws, a woman cannot be forced into marriage, she owns the children and properties. A woman may end a marriage at her will with no objection from her husband.

There are two types of marriages, the first being marriage to an heiress, the second being to a non-heiress. Khasi men prefer to marry a non-heiress because it will allow them to form independent family units somewhat immune to pressures from the wife's kin. A Khasi man returns to his house upon the death of his wife, if she is an heiress. If she is not an heiress, he may remain with his children if they are not too young and if he plans to marry his wife's younger sister. Marriage to a deceased wife's elder sister is prohibited (<http://www.everyculture.com/South-Asia/Khasi-Marriage-and-Family>). In a Khasi marriage it is usual for the husband to live with his wife in his mother-in-law's house. He does not take his wife home. Whatever the wife earns is meant for her mother's house, which is expected to support the entire family. If a man marries a woman of a particular clan his children take the title of that clan therefore there is no illegitimate child in Khasi society as the children take their mother's title. Divorce is frequent and its procedure is simple. The Khasis permit divorce for reasons of adultery, barrenness and incompatibility of temperament, but the separation can take place only after mutual consent. In some cases, the party desiring the dissolution may have to pay compensation to the other party. There is a possibility of remarriage between two such people who have separated by divorce. The divorce has to be a public ceremony. The mother is allowed to keep the children after divorce (Sahu, 2002).

The Khasi society is a matrilineal society. When most states of India are busy shunning the girl child by committing female feticide, participating in bride burning, demanding dowry or in short persecuting the weaker sex, Meghalaya is the only state that is holding a flame, a beacon of hope, by putting the weaker sex on a strong pedestal of society. This is the state where woman power is at its peak. Although

the youngest daughter is the custodian of the family property, she can make no decision regarding property and other major issues without the consent of her maternal uncles. The inheritance of real property goes to the youngest daughter of the deceased mother and upon the youngest daughter's death in turn to her youngest daughter. Other daughters are entitled to a smaller share of the inheritance of their mother, but the largest share goes to the youngest daughter. When the mother has no daughters, the inheritance goes to her sister's youngest daughter. If the sister has no daughters, then the mother's sisters and their female kin receive the inheritance. Men are prohibited from inheriting real property. All property acquired by a man before marriage belongs to his mother. Property acquired by him after marriage belongs to his wife and children. Women do not participate in administration, legislation and judiciary in the traditional set up. Christian conversion has had and continues to have a deleterious effect on the Khasi system of inheritance.

The Khasis speak a Mon-Khmer Language (belonging to the Austro-Asiatic family). Khasi forms a link between related languages in central India and the Mon-Khmer languages of Southeast Asia. The earliest written literary reference to the Khasis is to be found in Sankardeva's Assamese paraphrase of Bhagavata Purana composed around A.D.1500. Dance and music form an integral part of Khasi life. Every festival and ceremony from birth to death is enriched with music and dance. The 'phawar' is one of the basic forms of Khasi music. It is more of a chant than a song, and is often composed on the spot, to suit the occasion. Other forms of song include ballads and verses on the past, the exploits of legendary heroes, laments for martyrs. Flutes and drums of various types are used. The drum not only provides the beat for the festival but is also used to invite people to the event. Other musical instruments like wooden pipes, metal cymbals, and guitars are also used by them.

Of all the deities in the Khasi pantheon, the unnamed God and Goddess are the most important. The God is characterized as powerful and merciful, yet also passive; the Goddess is closer to the individual. Divination by reading eggshells and entrails is practiced. Sacrifice is performed to explain and remedy misfortune. The Khasi also believe in demons, omens in nature and in dreams, and mystic numbers and colours. Ceremonies addressed to the ancestors take place during life crises, marriage, divorce, etc. Many chiefdoms also have a state religion, in which the Pombland ceremony takes place over a year to secure the blessing of the ancestors for the entire chiefdom. Many foreign missionaries have been active among the Khasis, with great success. The Calvinistic Methodist missionaries were the first to establish themselves among the Khasis in 1832; Unitarians, Seventh Day Adventists, Catholics, and others followed. At present more than 80% of the Khasis are Christians.

The Khasi villages are situated below hill summits to avoid strong winds. Their houses are built in close proximity to one another. In addition to individual houses, family tombs and memorial stones called mawbyinna are located within their territory. There is no internal division of the village based on wealth; rich and poor live side by side. Sacred groves are located near the Village between the brow of the hill and the leeward side, where the village's tutelary deity is worshipped. Pigs wander freely through a village, and some villages also feature potato gardens protected by dry dikes and hedges. Narrow streets connect houses and stone steps lead up to individual houses. The upper portion of a Khasi village may be as much as 100 metres higher in elevation than the lower portion. The typical Khasi house is a shell-shaped building with three rooms: a porch for storage, the central room for cooking and sitting and the inner room for sleeping. The homes of wealthy Khasis are more modern, having iron roofs, chimneys, glass windows, and doors. Some have European-style homes and furniture. A market place is located outside a Khasi village (close to memorial stones, by a river or under a group of trees, depending on the region). In every village, the following places can be found: cremation grounds, tree groves, a market place, the home of the village priest, and the home of the chief, if he lives in that village. Today, Christian churches, government and social welfare buildings, and schools are also part of the village.

In traditional Khasi medical practice magico-religious means are used to prevent and treat sickness. The only indigenous drugs used are chiretta and wormwood. Native medical specialists are not present. Generally illness is believed to be caused by one or more spirits as a result of a human act of omission. Health, within this system, can be restored only by the propitiation of the spirits or, if the spirits are not able to be appeased, by calling on other spirits for assistance. Divination is done by breaking an egg and "reading" the resulting signs. In Khasi eschatology, those who die and have proper funeral ceremonies

performed on their behalf go to the house (or garden) of God, which is filled with betel-palm groves. Here they enjoy a state of endless bliss. Those who do not receive proper burial are believed to roam the earth in the form of animals, birds and insects. This ideal of soul transmigration is believed to have been borrowed from Hindu theology. Unlike Christian eschatology, that of the Khasi is not characterized by a belief in any form of eternal punishment after death. According to Bro. Shaining, (who was born in Jakhong village in the West Khasi hills in Meghalaya, is one among 4 brothers and one sister. He joined the Jesuits immediately after his SSC at the age of 17. He completed his B.Com from St. Aloysius College, Mangalore. Currently he is studying Philosophy at the Papal Seminary in Pune.) traditionally cremation was done but now burial is the procedure being followed. In rural Khasi areas, cremation is not allowed. They may bury the body for three months and then cremate the body. This is because they believe that children who have small pox will die if the body is burnt. During a burial betel nuts and betel leaves are kept so that the person may enjoy eternal bliss in heaven. He/she will continue to enjoy eternal bliss in heaven.

As for the land ownership there are four kinds of public land: crown lands, priestly lands, village lands for the production of thatching grass, firewood, etc., and sacred groves. There are two types of private land: land owned by a clan and land owned by families or acquired. Ancestral land must always be owned by a woman. Men may cultivate the land, but the produce must be carried to the house of the mother who divides it among the members of her family. Usually, if a man obtains land, upon his death it is inherited by his mother (i.e. if he is unmarried). There is however, a provision made for a man to will land acquired after marriage to his children.

Men clear land, perform jhum agriculture, handle cattle, and engage in metal working and wood working. Women weave cloth, act as vendors in the market, and are responsible in large part for the socialization of children. Women are credited with being the growers of provisions sold at the market. Men also participate in market activities by selling articles which they manufacture and produce (e.g. ironwork), raise (e.g. sheep, goats), or catch (e.g. birds). They also bring provisions to women at market and exercise some degree of control over the market by acting as accountants. A husband may be responsible to his own family (by working the fields for his wife) and at the same time keep his sister's mercantile accounts. A woman's uncle, brother, or son may function in a similar capacity on her behalf, though there is more likely to be the case if the woman's business is on a large scale.

The village is the basic unit of political organization. An assembly of adult males from the village, and the headman elected by this assembly govern the village. The 25 Khasi chiefdoms, or states, probably arose from the voluntary association of villages. Because villages readily transfer their allegiance from one chief to another, chiefdoms are not territorial entities. The Khasi state system arose originally from the voluntary association of villages or groups thereof. The head of the state is the chief. He has limited monarchical powers. He may perform certain acts without the approval of his executive council over which he presides. He also possesses judicial powers. Those who sit on the council are called mantris. These individuals actually manage the state. In most states the chief is the religious and secular head of the state. He conducts certain public religious ceremonies, consults oracles and acts as a judge in legal cases, and in times past was also the literal head of the army in battle. In some states the chief was elected. The British tried to impose this system of election on all the other states, but they could not achieve much in this matter. A successor to the chief is always through the female side. A new chief is elected from a chief's family by an electoral body that may be composed of representatives from certain priestly and non-priestly clans, village headmen, and market supervisors. Market tolls, fines and licenses to distill rice whisky provide revenue for the chief. Lineages are classed as either noble, commoner or servant. The majority of the people are commoners. A few servant lineages remain, and the people belonging to these lineages must perform certain duties in the chief's household. The positions of state and village priest and the chief's councilor and elector can be filled only by members of the noble lineages.

Interpersonal tensions, domestic disagreements, and inter-clan disputes account for the major part of conflict within Khasi society. Social control is maintained by clan, village, state and national authorities. The traditional means used to maintain order included exile, monetary fines, curses, disinheritance,

enforced servitude, imprisonment, capital punishment, confinement to a bamboo platform under which chillies are burnt, etc.

The Khasis have a market economy based on agriculture. There are four types of land utilized for cultivation: forest, wet paddy land, homestead land, and high grass land. Most Khasis not only produce goods but also participate in trade as sellers, middlemen, etc. On the Shillong Plateau, the major field crops are potatoes, maize, millet, and dry rice. Paddy rice is found in parts of Jaintia. The upland Khasis tend house gardens of pumpkins, eggplant, sweet potatoes, etc. They engage in other subsistence activities such as fishing, bird snaring, hunting, and raising of goats, cattle, pigs, dogs, hens, chicken, ducks and bees. Markets are held in different places according to the eight-day week, but the Shillong market, which attracts Khasis from all over the hill areas, is open daily. The use of currency has replaced the barter system. Markets fulfill social as well as economic functions, by supplying recreation in the form of archery contests, opportunities for courtship, disseminating information, etc.

There are few industrial arts, but those that exist are the speciality of certain villages (e.g. forging of knives and swords in the villages of the upland Khasis). The production of ready-made garments has been made possible by the introduction of the sewing machine. Cottage industries and industrial arts include cane and bamboo work, blacksmithing, tailoring, handloom weaving and spinning, cocoon rearing, lac production, stonecutting, brick making, jewelry making, pottery making, iron smelting and beekeeping. Manufactured goods include: woven cloth, coarse cotton, randia cloth, quilts (made of beaten and woven tree bark), hoes, plowshares, billhooks, axe, silver work, miscellaneous implements of husbandry, netted bags (of pineapple fiber), pottery (made without the use of the potter's wheel), mats, baskets, rope and string, gunpowder, brass cooking utensils, bows, arrows, swords, spears and shields.

Trade takes place between villages, with the plains areas, and between highland and lowland areas. Barter and currency are the media of exchange. There are local markets in addition to a large central market in Shillong, and a large portion of Khasi produce is exported. Within a typical Khasi market one may find the following for sale: bees, rice beer, rice, millet, beans, sugarcane, fish, potatoes, oranges, lemons, mangoes, breadfruit, pepper, bananas, cinnamon, goats, sheep, cattle and housing and cultivation products. Large markets, like Shillong, contain goods from foreign markets.

Khasi tribes have traditionally grown betel leaf plants on naturally occurring trees. Bro. Shaining had an interesting story to tell. The Khasis grow betel leaf plants due to a myth. There was a man who was very rich and very kind to people. Anyone who had a problem could go to him. A particular family always went to him for help. One day he told them that they always came to him and he would now want to meet them in their house. They were a very very poor family but still invited him. When he came home they had nothing to give him. They went to their neighbours asking for food, firewood, etc. so that they could cook something for him. But the neighbours refused because they knew that this family is very poor and would not be able to repay them. So the man came back to his home and killed himself in the kitchen. So also his wife and the other members of the family. When the man who was in the living room realized that the family was taking too long in the kitchen, he went to investigate and found that the family had killed themselves. He too killed himself because they had done so because of him. When God saw this he felt that this was not to be so. So he created the betel nut signifying the poor man, the betel leaf signifying the woman and lime (chunna) to signify the rich man. God did not want people to die because they are poor. Betel nut, betel leaf and lime are easily available, but rice, money etc. are not easily available. So betel nut, betel leaf and lime are a symbol of sharing and happiness. Any celebration had these three items being given in abundance before and after meals. Even when there is death, there is betel nut, betel leaf and lime in plenty. It is because it is convenient for the people.

Deforestation is a serious problem, whereas Khasi people living within the forests are protecting trees for their livelihood, including selling betel leaf, collecting fuel wood and consuming and selling fruits from support trees. It is a profitable yet sustainable forest production system, maintaining soil fertility, stable production and optimal family size, and has created employment opportunities for the people living The Bangladeshi emigrants own lands on the main road and small towns. They control the entire road, transport and communication system. They are big in number and have the support of their own people. In fact the law and order supports them. After the Khasis pluck beetle leaves they have to get them to the

within and outside the forests. It has enhanced the supply of socially required betel leaf to the local markets, contributed to price stability, and generated some export revenue. The government policy of rehabilitation of Khasi people and conservation of biodiversity has improved land-use efficiency. Khasi people have been gaining a legal right to use the Forest Department's land peacefully.

Employment opportunities have been generated. Their income has increased substantially both growing betel leaf on farm and homestead land as from earning daily labour wages from the Forest Department for production and protection of reserved forests. The farming system has been enhancing the supply of socially required betel leaf to the local markets and contributing to the price stability.

The Barak Valley that we are referring to in this paper consists of three districts, namely, Cachar, Karimganj and Hailakandi. The place is named after the Barak River. The main city of the valley is Silchar. The Khasis of Barak Valley are a miserable lot, who have suffered exploitation at the hands of several sections of society. Their original place of habitation was Meghalaya, but some generations ago their ancestors settled in these regions of Assam. They are not permanently settled here and they do not have the feeling of belonging to this place. They are a micro minority, surrounded by Bengalis, refugees from Bangladesh, tea garden settlers, Manipuris, and other tribes like Halam, Chourei, Maars, Chacharis and Assamese. Though they are a matriarchical society, which is strictly followed in Shillong, it is not followed strictly in this area. The head man of this village is mostly a man. In money matters women keep the money. Even the youngest daughter doesn't follow the tradition. There are a lot of changes in their food habits, way of cooking, festivals, marriages, etc. They like the western culture, music, dance and clothes. They pick up English faster than any other medium of instruction because of the Khasi dialect (which borrows the Roman Script). Hindi and Bengali are relatively difficult for them to learn.

In the Barak Valley, rainfalls from April to mid-October. Cultivation is from June onwards. Plucking of beetle leaves takes place in January and February. For their drinking water they depend on the streams that flow and wells. Their food consists of rice, vegetables, fish and meat (pork and chicken). On the health front, they suffer from diseases like malaria, water borne diseases like typhoid, jaundice, diarrhea, dysentery and tuberculosis. Some of them suffer from cancer too. They are also into vices like smoking and drinking. Children are malnourished because their food is not healthy. Their population is exploding. There are 5 to 6 children in a family. Poverty is very high among them. Most of them follow Christianity as their religion. Some follow the tribal religion.

There is an inherent hatred for Bengalis because of the psychological orientation of being micro-minorities. They look upon others as enemies. Because they are sociologically a micro-minority group, they are a very shy people. They are frightened of other people as a result of which very few in their community are educated. Out of those who are educated, in the whole of the Barak Valley, only a handful have got government jobs in Assam, whereas the others have gone back to Meghalaya to work. They have been here for many years, occupying forest land for cultivation. They cultivate paan (Beetle leaves), for which trees are needed, hence, they live in the forests. Normally the headman possessed the land, others used to work under him. Land was never owned by them, but was given to them by the Forest Department for cultivation. The Forest Personnel keep harassing them by taking money from them. Recently the government has been giving them permanent allotment of land. Under this scheme the whole village is entitled to get land.

Their only occupation is cultivation. Nowadays they plant beetle nuts also. Of late very few are involved in rubber cultivation. (about 2 or 3 villages). Very few of them own paddy fields. When they occupy hillocks, close by there are paddy fields. According to Rev. Fr. Joachim Walder, (who is a Roman Catholic priest who has been working in this region for the past 25 years and is associated with many of these villages. In fact sometimes he stays back in the villages amongst the people for days together) only 2 villages are cultivating paddy. Very often paan cultivation is not sufficient for their survival so they work as daily wage earners. They also work in the fields of others like landless labourers. Some of them work in shops in Shillong during the lean months, and some of them also work in coal fields there. The Khasis are not a self-assertive people. They do not fight back. Instead they run away if there is a big problem. This is because they are very few in number. They feel very insecure. There is infiltration across the border from Bangladesh. These people want to claim the land of the Khasis. They follow a strategy of staying close to the Khasis and then slowly enclosing their land and chasing them away from there.

The Bangladeshi emigrants own lands on the main road and small towns. They control the entire road, transport and communication system. They are big in number and have the support of their own people. In fact the law and order supports them. After the Khasis pluck beetle leaves they have to get them to the market soon because their shelf life is short. So they have to settle for whatever price they get. The whole economy is controlled by the Bangladeshis. The Khasis can buy food only when they have sold their beetle leaves. The question that arises is why don't the Khasis sell their produce in the main market by themselves which will fetch them plenty of money. However, the middlemen don't allow them to. These middlemen go to Mizoram and Manipur to sell the beetle leaves. They exploit about half of the profit. Very often the Khasis don't even get the proper price for their produce because they are cheated by the Bangladeshi emigrants. They being a simple lot, they get fooled very easily.

The Khasis do not have anyone to support them. Being an exploited lot they are relegated to the deep interiors where even the common man finds it difficult to go. Very often it takes hours of walking to reach their villages. During the rains their miseries are untold. The government does not do much to help this tribe. We speak today in terms of human rights and human security. If one talks to this group about these concepts they, perhaps, may laugh within, wondering what it ever meant! Their daily existence is a drudge. What we need to do is empathize with the Khasis and let everyone know of their plight.

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COMMERCE

A COMPARATIVE STUDY OF TWO SOCIO-ECONOMICALLY DIVERSE COUNTRIES ITALY AND INDIA ON THE RISE OF INFERTILITY IN WOMEN IN IT INDUSTRIES.

Neha Gada

ABSTRACT

The shift of income flow from Agriculture to Industry was noticed after 1960 but today major contributor to the National income is the service sector all over the world. There has been significant rise in information and communication industries globally after 1990's over the other service all across the globe. The I.T.-B.P.O. sector in India aggregated revenues of US\$99.1 billion and US\$100 billion in FY2012, where export and domestic revenue stood at US\$69.1 billion and US\$31.7 billion respectively. Due to recession and Euro zone Crisis in 2009 the Italian ICT market was worth \$86 billion reflecting a decrease of 4.2% in Euro currency over the previous year registered by IT with 8.1% of decrease and telecommunication with 2.3% of decrease.

The comparative study is undertaken between two countries India and Italy on rise of infertility in Women at I.T. sector based on secondary data to attain the objective of studying the common health problems of women at I.T. Sector in both the countries that would help enhance the growth of potential Women workforce at I.T. Industries of both the countries. The study so undertaken defines the I.T. Sector contribution to National Income of both the countries. The problems so faced by the women at work in both the countries. The Findings and conclusion drawn from the inferences of data collected from articles, e-resources, journals, newspapers, etc. This study intends to help women fulfill their desire of motherhood with limiting complications due to the pressure of work caused at the I.T. Sector in both the countries.

Key Words : *Gross Domestic Products (G.D.P), Euro Zone crisis, Socio-Economic pressure, Information Technology (I.T.) Sector, Business Process Outsourcing (B.P.O.), Labour Market, Work Stress, Hormonal Imbalance, Mono-Pose, Career Priorities.*

Since past two decades there has been a drastic change in composition of National Income all over the world. The shift of income flow from Agriculture to Industry was noticed after 1960 but today major contributor to the National income is the service sector all over the world. The service sector growth is witnessed due to rise in services like banking, insurance, transportation, B.P.O, information and communication, etc. but after launch of Microsoft as an operating system (1975). There has been significant rise in information and communication industries globally after 1990's over the other service.

Indian Economy and I.T. Industries

India stands seventh in the world by its Nominal GDP income growth of over 7% on an average over the last two decades. It is classified as 'Newly Industrialized Country' and ranks third largest nation by purchasing power parity. The fastest growing Indian economy has replaced China from the last quarter of 2014. The Indian economy has shown potential to be the third largest economy of the world. According to World Bank's growth outlook, India topped the economic growth for the first time by 7.3% in 2014-2015 and is expected to be at 7.5-8.3% by 2015-16.

The Information Technology Industry in India has gained a brand identity due to I.T. and I.T.E.S. The I.T.-I.T.E.S. industry has two major components: I.T. services and Business Process Outsourcing (B.P.O). The I.T.-I.T.E.S. sector contributes substantially to the increase of GDP from 1.2% in FY1998 to 7.5% in FY2012; also increase in employment, and exports. According to National Association of Software and Services Companies (NASSCOM), the I.T.-B.P.O. sector in India aggregated revenues of US\$100 billion in FY2012, where export and domestic revenue stood at US\$69.1 billion and US\$31.7 billion respectively. The major cities that account for about nearly 90% of this sectors exports are Bangalore, Hyderabad, Chennai, Delhi, Mumbai, etc. The Top Five Indian IT Services Providers are Tata Consultancy Services, Infosys, Wipro, Cognizant and HCL Technologies.

Moreover the service sector annual growth rate has been above 9% since 2001 contributing to 57% of GDP in 2012-13. Indian Economy has capitalized as major exporter of I.T., B.P.O and Software services with about US \$167 billion in 2013-14. The Indian I.T. industries have continued to be the largest private sector employer till today, with a set-up of fourth largest I.T. hub in 2014-15 with over 3100 technology.

Economic diversity of Italy

Italy has a diversified industrial economy with high gross domestic product (GDP) per capita and developed infrastructure. In 2011 Italy were the 8th largest economy in the world, the 4th largest in Europe and the 3rd largest in the Eurozone in terms of nominal GDP in US \$2.198 trillion and the 10th largest economy in the world. The main industries in Italy contributing towards national income are communication, steel, machineries, motor vehicles, textiles, home appliances, fashion, pharmaceuticals, chemicals, etc.

However, Italy was hit hard by the Economic-crisis in 2007-2011. The national economy shrank by 6.76% during the whole period, totalizing seven quarters of recession. According to the Eurostat, Italian Public Debt stood at 116% of GDP in 2010, ranking as the second biggest debt ratio after Greece (with 126.8%). However, the biggest chunk of Italian public debt is owned by national subjects and relatively high levels of private savings and low levels of private indebtedness are seen as making it the safest among Europe's struggling economies. More specifically, Italian economy is weakened by the lack of infrastructure development, market reforms and research investment, and also high public deficit. Italy suffered particular due to the high rate of corruption, an excessive state interventionism, and a strong Labor law.

Considering the sector wise contribution of Italy's GDP is Agriculture- 1.8%; Industry- 24.9%; Services- 73.3% (2010 estimates). The country had 25.05 million of workforce in 2010 of which sector wise contribution was services (65.1%), industry (30.7%), and agriculture (4.2%) (2005). Depicting more or less similar sector wise GDP structure as that of India.

I.T. Sector in Italy

ASSINFORM is the Italian Association of the major Information & Communication Technology Companies and represents a major reference point for the Italian ICT industry as it covers Computer, Communication, Content and Consumer Technologies at a top priority. Italy is Europe's 4th largest market for the IT industry whereas IT is Italy's 4th most important Industry comprising of 97000 active companies and 390000 employees. Italy is also Europe's 3rd largest market for the communication equipment and service industry and 2nd largest in advance mobile communications market in Western Europe.

Due to recession and Eurozone Crisis in 2009 the Italian ICT market was worth \$86 billion reflecting a decrease of 4.2% in Euro currency over the previous year registered by IT with 8.1 % of decrease and telecommunication with 2.3% of decrease. To overcome this problem ASSINFORM has recently entered into agreement with 2 major Italian Banks for favoring finance of \$1.2 billion to the Italian companies desirous of investing in new IT projects. Amongst the most recent programs is the "Industry 2015" innovation program for the adoption of advanced IT solutions in "Made in Italy" sector, which provide grants of \$280 million to the companies and research centers.

Aim and Objective of the study

The aim of the research is to study the trend of infertility in women in I.T industries and to ascertain health initiatives to conquer the similar problem of infertility in two extremely diverse socio-economic-cultural countries India and Italy. This would help us in creating a new sphere balanced with health and career amongst ambitious young women at IT of both the countries.

The objectives of the Research study are divided namely into Specific and General, according to their impact of the study on both demographically different locations India and Italy.

Specific Objectives to be studied at both the countries individually

- To study the nature of occupational impact on fertility of women.
- To study the health problems of women in I.T. Sector.
- To study the causes and effects of work pressure (mental) on women's fertility.

General objectives to help both the countries find similarities in confronting problems and solutions,

- To establish healthy work culture for women.
- To enhance the growth of potential Women workforce in I.T. Industries of both the countries.
- To help women fulfill their desire of motherhood with limiting complications due to the pressure of work caused at the I.T. Sector.

Research Methodology

The scope of this research study is limited to the women's working in the IT services in Mumbai for India. The Research study is limited to the I.T. Service Industry alone whereas B.P.O is not selected.

For the purpose of the study secondary data is selected with the use of research articles, Books, journal, websites, e-resources, Newspapers, etc.

Finding and conclusion:

The study reveals some common status and problem faced by women in I.T. sector of both economically diverse countries at work which are represented individually for attaining specific objectives of women at two different ends. The findings so made are based on inferences drawn from data collected from articles, e- resources, journals, newspapers, etc.

Women employment in I.T. Industries in India

India is a vast country with a very high population of more than one billion. The sex ratio is 940:1000 (2011) which rose by 0.75% since the last census (2001). Unlike this, the total women participation at work in India is about 40% of which urban sector contribution is just 20% which is too low when compared with other countries of the world. The women participation at B.P.O contributes to about 50% as most of the women prefer part-time or contractual jobs to maintain work life balance. . More openings for undergraduate and graduate women are available B.P.O's. The male to Female ratio of B.P.O. employment is 31:69 which shows dominance purely by women.

The enrolment of women in higher education is about 40% which signifies more women are ready to pursue higher education. This has led to a socio-economic change in young women and they have started practicing over more full time jobs in I.T., HR, Finance, etc. Moreover I.T. companies in India provide indiscriminating gender policies for job placements. About 25% of women are employed at I.T. Sector based on the Education, Talent and Operational Skills. One of the giants and Indian number one I.T. Service based Company namely Tata Consultancy Services Limited employ about 31% of women, followed by Wipro and Infosys about 28% each. The Job involve good pay packages, pick drops, incentives, personnel management appraisals and better exposure. The work does not involve rigorous physical exercises and so could suit women but requires constant psychological balance and mental exercises.

The I.T. sector therefore is very challenging along with pure operational and function challenge women have to face many physical and mental problems due to the typography of the work and job requirement.

The Italian Women labor market in I.T.

On an average, about 70 % of women aged 26-54 years old are employed over 85% of men in 2003. Italy stands out for a gender employment gap of over 20% which is much lower than that of India. The total employment under service sector is significant. Of the total women employment, service sector contributes for about 81% of women employment over 57% of male employment. This depicts dominance of women over men mostly as they opt for part time jobs. The women contribution in ICT services in 2003 was 28% which helped creation of ICT jobs until 2001, but it had less contribution of women at management and leadership position, as in India. Women currently are underrepresented in the ICT sector as the enrolment rate was below 25% in 2004 from which only 27.8% of computer and information systems managers were women only 9.6% were hardware engineers, only 5.8% of senior academic positions in engineering and technology field were held by women.

Some common problems faced by women of I.T. industries in India

Some common problems faced by women of I.T. industries like vision problem-eye sight problem, back aches, headaches, muscular problem, joint pains, sciatica, stress, etc. Stress creates further women specific problems like hormonal imbalance, problem related to delay or irregular menstrual cycle, amenorrhea or mono-pose at an early age of 35 to 40 years and above all which is notice to rise significantly is infertility. Infertility in women has risen by 50% since 1980's adhering to an alarming rise. The Study of 125 women revealed in Times of India on 8th March 2013 states, above 90 % of women working in Mumbai at call centers and incorporate jobs were suffering from irregularity of menses (scanty or prolonged). 35% of executives interviewed were already suffering from amenorrhea, 25% of women tried at least IVF once without any result. It was also observed that all of them had high level of the hormone cortisol which is caused mainly due to stress. Most of the women in B.P.O. are prone to addictions like smoking, drinking, strong sexual and physical relations. Their job timings vary according to the shifts which cause change in their eating, drinking, and sleeping scheduled pattern leading to psychological pressure (stress) and hormonal imbalance.

The I.T. Companies mostly serve international vendor base. The employees get opportunity to work from on-site or off-shores. The couple's family life gets disturbed due to cross cultural and environmental changes. Fear of getting settled, adopting new area and client, client direct pressure at on- site and ignorance about the countries policies would also increase pressure (stress).

Stress could also be caused due to long working hours, constant under pressure situation, unrealistic deadlines to be met, peer pressure, promotion and job security pressure, maintenance of work life balance, etc. Other reason could be due to socio-economic pressures; women prefer to complete their education and pursue their careers before starting a family, thereafter coping with family life and career priorities, domestic violence and increase of responsibilities. This sometimes means that childbearing is postponed till women are in their late twenties or early thirties causing natural reduction in fertility of women. This vicious cycle stress leading to infertility and infertility would cause stress.

Basic Infertility problem are caused in Italian women

The basic fertility problems are faced by Italian women due to rise in the age –the average age of women to conceive first child is after 31 years of age, too much of Alcohol and Drugs consumption, too much of Smoking habit, Sexually Transmitted Diseases, underweight or Overweight, Dietary Problems,

Stress relating to inflation and rise in price level, job insecurity but to cost cutting and recession at European Countries due to Eurozone crisis, Stopped Transfer Payment problems by government, etc.

Due to lack of executive positions and wide gender gap, the women do face many physical and psychological problems at work. All these causes lead to the infertility and related problem as discussed before.

Conclusion:

The number of children that would be born to a woman if she were to live to the end of her childbearing years and bear children in accordance with current age-specific fertility rates for Italy is 1.4 in 2010 and 2.6 for India in 2011.

It could be concluded that women in Italy enjoy better state than women of India, as they are more independent and confident, so pressure of work is bit less as much is faced by Indian Women. The women do have problem relating over indulgence of alcohols, cigarettes, caffeine, sex etc. which is commonly entering into young women's of India too but less when compared to Italy only because of socio-cultural taboo. Due to late marriages and delayed childbearing about 30 to 40 years of age, the women in Italy do also suffer through the common problem of infertility. An attempt can be made by timely counselling, meditation, avoiding drugs and alcohol, indulging in healthy eating practices, etc. to minimize infertility problems.

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ACCOUNTING FOR E-COMMERCE ENTERPRISES

Megha Somani, Jyoti Bhatia

ABSTRACT

E-Commerce business has been very demanding in the recent times as compared to traditional businesses. Due to lack of time, discounts, offers and busy schedules the consumers prefer to go for online marketing as compared to personal purchases by analyzing the products in hand. This has given a great chance to the business men to convert their activities convenient to their customers by offering products and services online.

However it has been observed that these businesses are not listed on Exchanges in India nor do they get financial support from investors. One of the main reason for this is their Accounting patterns which are very unpredictable and unstable. Even the future of these enterprises is not felt secured by investors in India.

This paper gives key areas of Accounting transactions which are peculiar to E-Commerce enterprises through study of financial statements of EBay inc (listed on NASDAQ).

Key Words : *Online trading,FRS 28, E-business, accounting transactions, accounting entries OPEX system*

Introduction

Online business has a very high scope in India. With more and more people turning to smart phones and tablets, retailers are entering into online business for sale of their products or services. According to Motilal Oswal Research report on E-commerce, India's Online market industry is projected to grow to \$ 45 billion by 2020 from \$ 2 billion in 2013. Leading consumers of the usage of online products/ services are from Delhi, Gujarat, Rajasthan, Maharashtra and Karnataka. Right from purchase of books, fashion accessories, electronic appliances, kitchen appliances, shoes, and recently apparels have been successfully sold online these days. Examples of E-Commerce Enterprises are flipcart.com, ebay.in, amazon.com, jabong.com, snapdeal.com selling products whereas makemytrip.com, yatra.com, bookmyshow.com, shiksha.com, naukri.com deal in services. Though as consumers we concentrate only on purchases enterprises have a major role to play in accounting these transactions.

Coverage of this article is restricted to B2C (business to consumer).

Business or any transactions conducted directly between a company and consumers who are the end- users of its products or services. Their features are as follows:

1. E-tailers who have no physical stores,
2. Have online presence
3. Provides a network of sellers and buyers together to sell/purchase goods.

Why E-Commerce enterprises emerge.....

Ecommerce enterprises emerge due to following reasons:

- Rightly said, 'if you don't occupy e-space other people will.' Make sure that no-one else gets in between you and your customer. (In the current scenario, investment in the Internet space is smart investment)
- Better and smoother access to the Internet in current scenario.
- Low cost of entry
- Low capital investment for software.
- Low development costs
- Working capital demand for ecommerce firms is lower than off-line competitors.
- As the number of online consumers grows, the opportunity to conduct business also increases.
- Global reach and adaptability
- Raises the stakes for company both in terms of opportunities and risks.

E-COMMERCE ENTREPRENEUR’S BRAIN

In an era where Real estate prizes are continuously rising, Contrast views are given by Entrepreneurs of E-Commerce business. Following areas are planned into by such entrepreneur.

- Low investment & high returns
- Dynamic business ideas
- Search engine optimization (SEO)-visibility of a website
- Customer support system
- Advertisement
- Payment processing fees
- Reviews
- Shipping

STEPS TO START AN E-COMMERCE ENTERPRISE

- Select and purchase a domain name and design a website.
- Track customers choice by observing their clicking patterns
- Market their products that appeal to these new consumers.
- Provide convenience to consumers in online shopping.
- Enhancing customer care, delivery, marketing techniques.
- Tie ups with Banks using internet to offer tools like cash management, credit evaluation and links to the lines of credits
- Purchase of Application service providers (ASP) which provide services to multiple users- low development costs , one stop shopping, lower cost of entry, low capital investment for software.

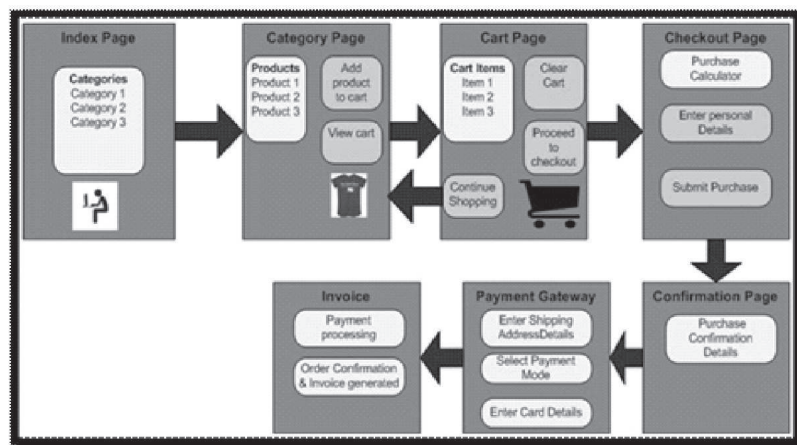
Current trends on services offered by Online E-Commerce websites:

- Free shipping
- Check prices online
- Next day delivery
- Flexibility

SOFTWARE FEATURES USED FOR SUCH BUSINESS

- Accept common form of electronic payment and post them into accounting system.
- Acceptable form of payments includes - Debit cards, credit cards and electronic transfer of funds.
- Ability to accept online submission of expense reports.
- Allows to access information and view purchase orders.
- Billing and collection assistance for efficient sales and collection.
- Strong and reliable internal controls on the system to avoid risk of fraudulent transactions by way of hacking, cracking and user authentication & controls.

AN ONLINE PURCHASE PROCEDURE PROCEDURE



CORE ACCOUNTING AREAS

Accounting increases the transparency of volatility in earnings. Since this business revolves around below given three areas, Core accounting areas include:

- Cash
- Customers
- Suppliers

Following financial statements are prepared.

- Receipt & Payment A/c
- Cash flow statement
- Balance Sheet

At the time of finalization of books of accounts, on a periodic basis the Accounting standards such as Revenue Recognition, accounting for provisions & contingencies, Accounting for Depreciation and Amortization of assets, Foreign exchange transactions etc should be followed to ensure True & fair view of the financial position of the company

ADDITIONAL ACCOUNTING AREAS

- a. In order to create and manage the 'KNOWLEDGE INTENSIVE' ENTERPRISE, intangible assets require systematic development, maintenance and renewal.
- b. Recognize set-up fees of the enterprise.
- c. Expenses may include Subscription fees, payment gateway fees, shipping charges, domain expenses, internet & intranet expenses, legal fees, packaging and courier expenses etc.
- d. Preparation of Payroll and purchase ledger is generally outsourced.
- e. Calculation of the cash flows (using transactions via banks).
- f. Compliance to various laws and procedures of the home country for the time being in force and hiring costs of professionals and/ or consultants for the same.

STEPS IN ONLINE TRADING AT CUSTOMER AND ENTERPRISE LEVEL AND ITS ACCOUNTING AT CUSTOMER LEVEL

Step 1: Index Page/ Category page

Step 2: Selection of product

Step 3: Add selected products to the cart

Step 4: Place order: Details of Customer & Delivery Address

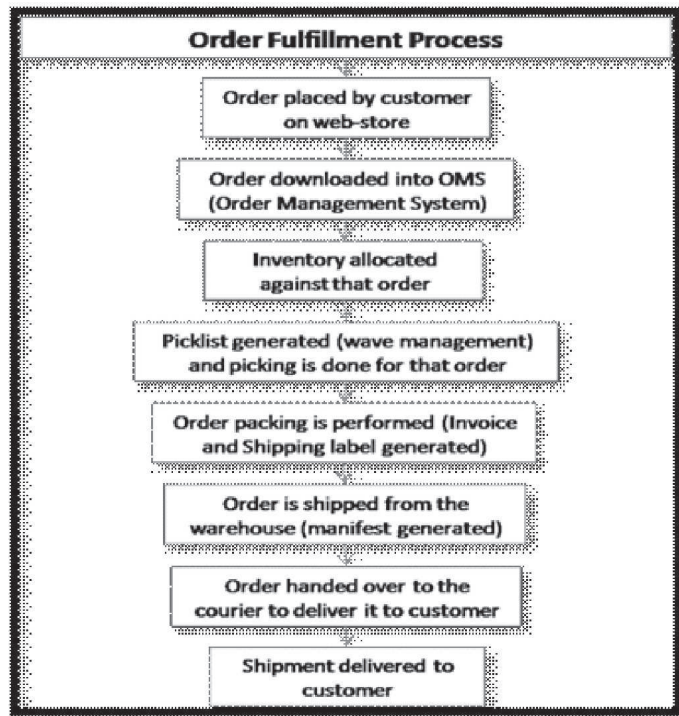
Step 5: Order Summary prepared

Step 6: Mode of payment

Step 7: Order Confirmation –Generate Bill

Step 8: Shipment Summary

AT ENTERPRISE LEVEL (after shipment) : As shown below, Inventory allocation, Shipment of order and Feedback procedure are the main activities of the enterprises.



ACCOUNTING ENTRIES FOR E-COMMERCE ENTERPRISES

Accounting Entries					
1	Purchase of equipment	Equipment A/c	Dr	XX	
		To Cash/Bank A/c			XX
2A	On recognition of sales, receiving payment and issue of invoice	Cash/ Bank A/c	Dr	XX	
		To Order No. 100			XX
		To Profit on Order no. 100			XX
		Order No. 100 A/c	Dr	XX	
		To Suppliers A/c			XX
2B	On recognition of sales and issue of invoice (Cash on delivery)	Customer A/c	Dr	XX	
		To Suppliers A/c			XX
3	Receipt of product by customer (considering return time period)	Suppliers A/c	Dr	XX	
		To Cash A/c			XX
4	Expenses incurred	Expenses A/c	Dr	XX	
		To Cash A/c			XX
5	Profit recognized	Profit on Order no. 100 A/c	Dr.	XX	
		To P & L A/c			XX

For analysis, financial statements of EBAY INC. (LISTED ON NASDAQ) of 2013 and 2014 are considered.

Following were the results observed :

- a. Inventories: NIL
- b. Land: NIL
- c. Long term receivables: NIL
- d. Net income reduces reflecting penetration policy used by the company.
- e. Net operating cash flows increases.
- f. Net investing cash flows reduces drastically.
- g. Net financing cash flows reduces.
- h. High working capital investment as compared to long term fund requirement
- i. Accounts receivable turnover reduces
- j. Limited/ low investment in fixed assets
- k. Accounts payable turnover increases.
- l. Reduction in shareholders equity to total assets
- m. EPS reduces drastically
- n. Reduction in Earnings before interest and tax.

CRITICAL INFERENCE ON ACCOUNTING OF E-COMMERCE ENTERPRISES WITH SPECIFIC REFERENCE TO EBAY**Positive**

- These enterprises saves on warehouse rent
- There is high dependence on Technology by E-Commerce enterprises.
- They depend on OPEX system- month to month expenses of rentals (operating expenditure)

Negative

- Enterprises depend low on CAPEX business (fixed infrastructure) i.e. spends money either to buy fixed assets or to add to the value of an existing fixed asset
- Money coming v/s time taken to complete process documentation/ goods transferred.
- High cumulative losses over a period of time.

Since the accounting involves large amount of intangible, it is difficult to evaluate the assets, liabilities and expenses by EBAY as against trading companies whose detailed financial statements duly audited by the auditor. Transparency in financial statements is also hampered since there is no clarity in transactions w.r.t products purchased and sold to customers. Also analysis of financial transactions using Ratios, trend analysis or other statistical tools may not give accurate results since customers are not a constant factor here. Nor the products, their brands, quality remains same in such businesses. Also there is no personal interaction between buyers and sellers which doesnot ensure loyalty in trade among the parties.

CONCLUSION OR START OF AN E-ERA

In contrast to traditional business, E- business activity has no investment in Land, Stock or long term receivables. Also cash utilization in investing activity is less. E-business activity favors intangible aspects

like ideas, innovation & relationships. It focuses on Communication, Customers and Complex relationships to generate Cash Flows. Prudence refers to ensure that assets or income are not overstated, and liabilities or expenses are not understated.

According to FRS 28 : Many financial statements show in their P&L Account a high cost of digitalisation in Year 1 but low subsequent marginal costs. Income & expenditure fluctuates due to market forces. Items such as patents and brands to human resources are not reflected in the Balance sheet unless they are brought or sold (Book values differ widely in the companies that make acquisition and those that develop products internally). Human capital, customer loyalty and product quality is difficult to measure.

Accountants would continue to play an important role in the development of e-business initiatives until effectively customized and full proof ERP software replaces the need of an accountant on the post transaction front. The role of a traditional accountant has a great scope into customization and development of automated accounting software in years to come. Rapid development of e-commerce created challenges and opportunities for accounting professionals.

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CUSTOMER SERVICES IN BANKS – ISSUES & SOLUTIONS

Sunita Sharma

ABSTRACT

Customer service is a challenging issue for the banking sector, as it is very difficult task to keep pace with and meet the rising aspirations and expectations of customers. The computerization and Core Banking Solutions (C.B.S) implementation has revolutionized and transformed the face of the banking industry. Each bank has its own product and process, but the attitude and approach are important factors while serving a customer.

This article focuses on the different types of customers which approach a bank, common practices in customer service followed across banking industry in India and the challenges faced by the industry. Data has been collected from primary and secondary sources and critical incident method of obtaining data for analysis has been used. Bank group-wise and category-wise, analysis of complains received by Banking Ombudsman Offices is attempted. Tables and figures have been used to present information. The paper concludes by suggesting a road map for 'smiley customer service' by banks.

Key Word : *Customer Service, Know Your Customer, Banking Ombudsman Scheme, Smiley Customer Service.*

Introduction

“Quality in a service or produce is not what you put into it, It is what the client or customer gets out of it” says Peter Drucker one of the most influential management author.

The above definition is suitable to banking industry which basically deals with service. Banks have no physical products which can be distinguished by its appearance or design. The only differentiation indeed is the service level commitment by employees of the bank to their customers which develops purely on their relationship. Customer service is a challenging issue in any service sector as it is very difficult task to keep pace with and meet the rising aspirations and expectations of customers. Banks which deal with the hard earned money of their customer's are required to provide not only better service but consistently as well.

Banking industry in India was considered as conventional sector before a decade. The computerization and Core Banking Solution (CBS) implementation, which has happened with the keen initiative of Reserve Bank of India (RBI), has revolutionized and transformed the face of the banking industry. The change has helped the banks to offer variety of new products to their customers and present new avenues for accessing their accounts. It also brought the challenges which the industry had not faced until then.

Objectives of the Study

The present study has been carried out with the following objectives:

- To classify the customers of the banks.
- To review the common customer services of banks in India.
- To examine the complaints received by Banking Ombudsman (BO) offices, find out bank group-wise and category-wise classification of complaints received.
- To suggest roadmap for 'smiley customer service' by banks.

Research Methodology

For this study, data has been collected from primary and secondary sources. Responses were gathered from fifty respondents residing in Mumbai city and were using services of banks. The convenience sampling method was applied in this survey. Data was collected through personal survey method. The critical incident method of obtaining data for analysis has been used. The customers were asked two questions:

1. When did you feel good about bank services and
2. When did you feel exceptionally bad about bank services that turned you off.

The limitation of the above method was that people recalled only the most recent experiences. The ‘recovery of events’ bias is embedded in this methodology. Information has also been taken from books, journals, annual reports of RBI and Banking Ombudsman Scheme. Tables and figures have been used to present information.

Classification of Customers :

The bank like a manufacturing company can classify customers, according to their potential profitability and projected loyalty.

**Table 1
Classification of Customer**

	Butterflies	True Friends
High Profitability	Good fit between banks offering and customer’s need: high profit potential	Good fit between bank’s offerings and customer’s needs: highest profit potential
Potential Profitability		
Low Profitability	Strangers Little fit between bank’s offerings and customer’s needs; potential Short term customers	Barnacles Limited fit between bank’s offerings and customer’s needs; low profit Long-term customers

Projected Loyalty

Source: Harvard Business Review “The Management of Customer Loyalty” by Werner Reinartz and V. Kumar, July 2002, p. 93.

The above figure classifies customers accordingly:

1. **Strangers:** show low profitability and little projected loyalty. There is little fit between the bank’s offerings and their needs.
2. **Butterflies:** are profitable but not loyal. There is a good fit between the bank’s offering and their needs. However, like real butterflies, the bank can enjoy them for only a short while and then they’re gone. The banks should create satisfying and profitable transactions with them.
3. **True Friends:** are both profitable and loyal. There is a strong fit between their needs and the bank’s offerings. The bank wants to make continuous relationship investments to delight these customers and nurture, retain and grow them. It wants to turn true friends into ‘true believers’ who come back regularly and tell others about their good experiences with the bank.
4. **Barnacles:** are highly loyal but not very profitable. There is a limited fit between their needs and the banks offerings. Like barnacles on the hull of a ship, they create drag, barnacles are perhaps the most problematic customers.

Today’s small customers may one day become a big customer. This should be borne in mind by banks. Today banks prefer on-line business, and use of electronic products like ATM, ECS, NEFT and RTGS. The relationship of the customers with the banks are becoming more impersonal and form filling. The banks should not forget that characteristic features of services are intangibility, in separability, heterogeneity and perish ability. Therefore they must become customer-friendly.

Customer Services of Banks in India- common practice: customer service is not what banks offer but what the customer gets and how he perceives it. The few common practices in customer service followed across banking industry in India – while some are self initiative, others are mandated by the regulators.

- **Enquiry / May I help you counter:** All the banks have an enquiry or may I help you counter in their entrance which addresses all the customer's queries invariably. Apart from the regular customer who does the transaction on daily basis, all others can approach the desk. In most of the banks this counter is placed in such a way that it looks predominantly in the branch. The customer service officers who are placed in the desk are trained to handle all the customer queries and complaints. This counter forms the primary interaction point with the customers as well as non-customers.
- **Comprehensive Notice Board:** RBI vide its circular DBOD No. Leg BC.33/09.07.005/ 2008-09 dated August 22, 2008 made it mandatory to display the various information like service charges, terms and conditions, interest rates, time norms for various banking transactions and grievance redressal all in trilingual through the comprehensive notice board. This information is one of the modes of imparting financial education and enables the customers to take informed decisions about different products and services. It disseminates the information on grievance redressal mechanism.
- **Customer Education Series:** This is one of the recent initiatives among the banks, to educate their customer and to make them aware of their responsibility. It assumes great importance with regard to debit/ credit cards and online banking services. The education happens, among others, through various channels like brochures/ pamphlets, SMS, emails, notification through statements. These education series helps the customer to recognize the importance of understanding the banking products and services completely.
- **Customer Service Committee Meetings:** In order to encourage the formal channel of communication between the customer and the bank, RBI has advised the banks to establish and strengthen branch level committee with greater involvement of customers. This committee serves as an opportunity to interact with the customers and to get their feedback. Since the meeting is mandatory, it also acts as a forum to discuss various changes that are planned to be implemented by the bank. The customer can also voice his concerns over a range of issues which affect them. Thus it is a win-win solution for both the bank and customer.
- **Citizen's Charter:** There was no bench mark level for the customer service in the banking industry. On occasion of completion of fifty years of independence, Government of India introduced the concept of Citizen's Charter in form of a promise to the customers from public authority. It provides a resolution that any customer who is not getting the service as per the promise could access the grievance redressal machinery of the bank.
- **Customer Service Centers:** 33 customer service centers have been set in state capital/ major cities, where a public sector bank is given the lead responsibility to coordinate grievance redressal machinery.
- **Customer Day:** Observance of 15th day of every month as 'Customer Day'.
- **Setting up of a Directorate of Public Grievances** under the cabinet secretariat which entertains grievances from the public.
- **Use of courier service** and other faster means of remittances.

Regulatory Expectations

In the past RBI has made several attempts to provide quality customer service across the industry. In 1975, the Government of India (GOI) had appointed the Talwar Committee on customer service in banks. In 1990, RBI appointed the Goiporia Committee on customer service in banks. The committee made 15 core recommendations which includes – service of counters, business & working hours, nomination, issuance of statements and passbooks, adequate infrastructure, time norms, availability of complain books, instant credit of outstation instruments, penalty for delay in outstation instruments collection and extended business hours.

In 2004, the Tarapore Committee recommendations led to formation of Board level committees for monitoring customer service in banks. In 2006, RBI appointed a working group to formulate a scheme to ensure reasonableness of bank service charges under the chairmanship of Shri N. Sadasivan.

RBI had set up in 2010 a committee headed by Mr. M. Damodaran, former Chairman, SEBI. The objective, was to review the existing system of attending the customers with respect to approach, attitude and fair treatment. Evaluate the present system of grievance redressal, role of board of directors in customer service. The committee made recommendations ranging from the uniformity in account opening forms and Know Your Customer (KYC) to online grievance redressal system etc. The important recommendation is involvement of boards in customer service. It involves the proactive role of management in implementing the guidelines and instructions.

The above not only shows the regulatory expectation on customer service but also sets the minimum standards on customer service in the banking industry. While many of the above recommendations are implemented across the industry, whether it is followed in letter and spirit is still a debate.

Challenges in Customer Service: The Banking Ombudsmen Scheme (BOS) was introduced by RBI for banking sector in 1995. The scheme aims at providing an expeditious and inexpensive forum to bank customers for resolution of complaints relating to deficiency in banking services provided by commercial banks, regional rural banks and scheduled co-operative banks. The scheme is administered through 15 OBOs, spread across the country. Based on feedback and to suit the requirement of customers in a fast changing banking scenario, the BOS is being updated regularly by RBI. Since inception, the BOS has been modified four times in 2002, 2006, 2007 and 2009, to include customer complaints on new areas such as credit cards, internet banking, and deficiencies in providing the promised services by both bank and its sale agents, levying service charges without prior notice to the customers non-adherences to the Fair Practices Code adopted by individual banks etc.

In the words of Dr. D. Subbarao, Governor, RBI at The Annual Conference of Banking Ombudsman held at RBI in September, 2011, he stated that often, **prevention was better than cure**. In customer service area, rendering good customer service was like 'prevention' and was better than the 'cure' which was the various grievances redressal mechanism. True to Governor's remarks, the below Table 2 & Figure 1 shows the number of complaints the Banking Ombudsman has received from the year 2005-06 to 2013-14. This is despite the fact that there are internal grievances redressal mechanisms before approaching the ombudsman. The table 1 shows an increasing trend of the number of complaints received by B.O. The number of complaints received by B.O. in 2013-14 are more than double of those received in 2005-06.

Table 2
Number of Complaints received by BO Officers in the year 2005-06 to 2013-14

Period	No of BO Offices	No. of Complaints received during the year
2005-06	15	31,732
2006-07	15	38,638
2007-08	15	47,887
2008-09	15	69,117
2009-10	15	79,266
2010-11	15	71,274
2011-12	15	72,889
2012-13	15	70,541
2013-14	15	76,573

Source: Banking Ombudsmen Scheme – Annual Report 2009-10, 2011-12, 2012-13 & 2013-14 by RBI.

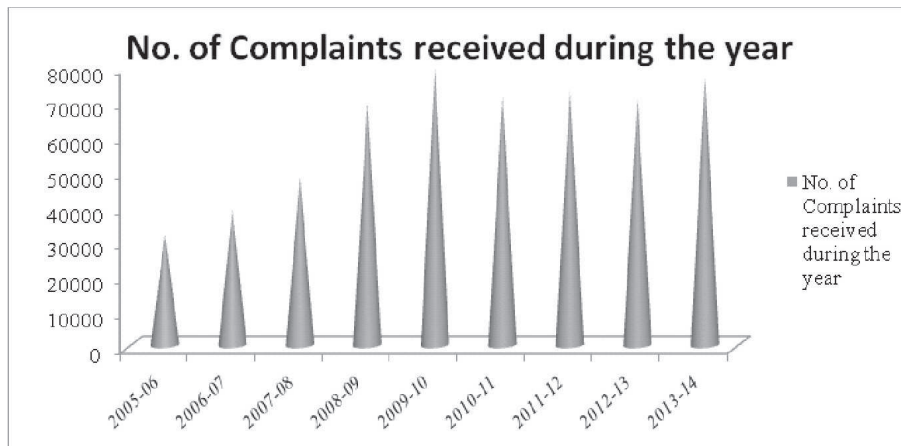


Figure 1

There is a marginal increase of 9% in the average number of complaints received per OBO. On an average each OBO has received 5,105 complaints during the year 2013-14 compared to 4,702 during the year 2012-13 as indicated in Table 3 and Figure 2.

Table 3
Average number of complaints received per OBO

	2009-10	2010-11	2011-12	2012-13	2013-14
Number of OBOs	15	15	15	15	15
Number of complaints received during the year	79,266	71,274	72,889	70,541	76,575
Average Number of complaints received per OBO	5,284	4,752	4,859	4,702	5,105

Source: Banking Ombudsmen Scheme – Annual Report 2011-12, 2012-13 & 2013-14 by RBI.

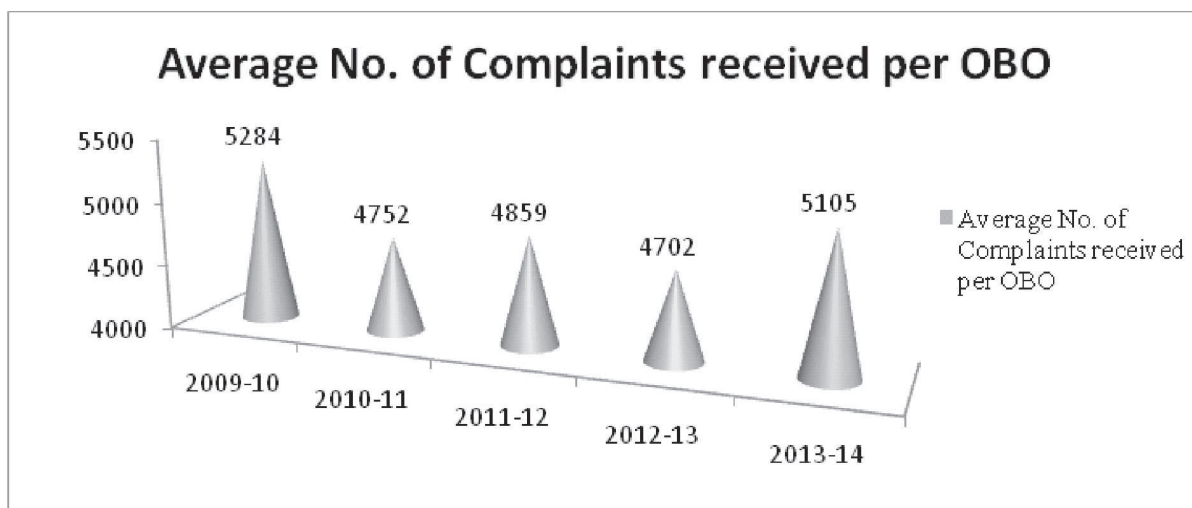


Figure 2

The bank group wise classification of complaints received by OBOs is indicated in Table 4 and Figure 3 for the period 2009-10, 2010-11, 2011-12, 2012-13 and 2013-14. Among bank groups, SBI & Associates with 32% of the total complaints received were the highest complaints recipient along with nationalized banks. 31% is followed by private sector banks with 22% and foreign banks with 6.5%, in that order. In respect of nationalized banks, complaints increased by 1%. For SBI & Associates, and foreign banks group there was a decline of 1% and 0.5% in complaints received, over the previous year.

Table 4
Bank Group-wise classification of Complaints received by OBOs

Bank group	No. of complaints received during				
	2009-10	2010-11	2011-12	2012-13	2013-14
Nationalised Bank	19,092 (24%)	20,417 (29%)	22,326 (31%)	21,609 (31%)	24,391 (32%)
SBI & Associates	22,832 (29%)	22,307 (31%)	25,854 (35%)	23,134 (33%)	24,367 (32%)
Private Sector Banks	22,553 (28%)	17,122 (24%)	15,084 (21%)	15,653 (22%)	17,030 (22%)
Foreign Banks	11,450 (14%)	7,081 (10%)	5,068 (7%)	4,859 (7%)	5,016 (6.5%)
RRBs/ Scheduled Primary Urban Co-op Banks	968 (2%)	1,130 (2%)	1,439 (2%)	1,489 (2%)	1,590 (2%)
Others	2,371 (3%)	3,217 (4%)	3,118 (4%)	3,797 (5%)	4,179 (5.5%)
Total	79,266	71,274	72,889	70,541	76,573

* (Figures in bracket indicate %age to total complaints of respective years.)

Source: Banking Ombudsmen Scheme – Annual Report 2011-12, 2012-13 & 2013-14 by RBI.

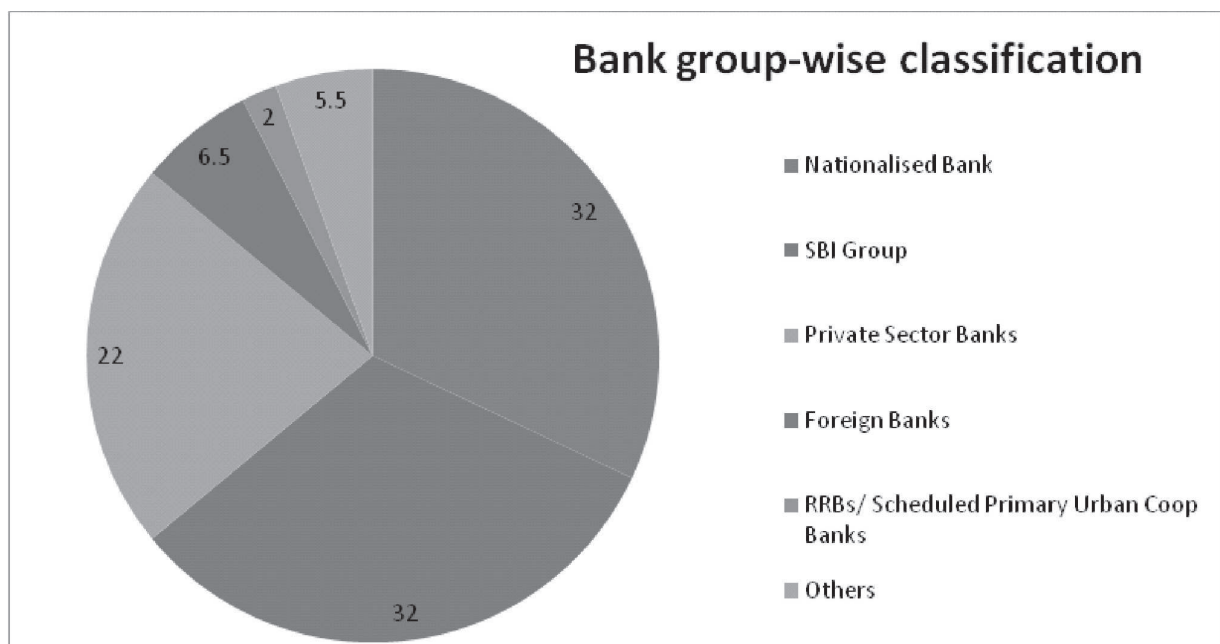


Figure 3

The spirit to meet the customer’s expectation is something which is lacking in the industry. It is not only the nationalized banks but also the private sector banks which are far beyond the customer’s expectation. Why the so called modern tech savvy banks amount to such a large proportion of complaints, is a matter to be studied in depth. Below are the intricate challenges faced by the industry, which is the primary reason for the above BO complaints as well. The Table 5 & figure 4 portrays the nature of complaints received under different category.

Table 5
Category-wise Receipt of Complaints

Nature of Complaints	Complaints Received during					% of Aggregate Complaints				
	2009-10	2010-11	2011-12	2012-13	2013-14	2009-10	2010-11	2011-12	2012-13	2013-14
Deposit Accounts	3,681	1,727	8,713	3,913	4,032	5	2	12	6	5.3
Remittances	5,708	4,216	3,928	2,664	2,659	7	6	5	4	3.5
Card Related	18,810	17,116	14,492	17,867	18,474	24	24	21	25	24.1
Loans and Advances	6,612	4,564	6,016	5,996	5,655	8	6	8	9	7.4
Charges without notice	4,764	4,149	3,806	3,817	4,547	6	6	5	5	5.9
Pension	4,831	5,927	5,944	5,740	6,555	6	8	8	8	8.5
Failure to meet commitments	11,569	16,302	18,365	18,130	20,368	14	23	25	26	26.6
DSAs and Recovery Agents	1,609	1,722	459	351	295	2	2	1	0.8	0.4
Notes and Coins	158	146	165	56	63	0.2	0.2	0.2	0.2	0.1
Others	18,840	7,201	7,327	8,635	9,861	24	10	10	12	12.9
Out of Subject	2,684	8,204	3,674	3,372	4,064	3	11	5	5	5.3
Total	47,887	69,117	79,226	70,541	76,573					

Source: Banking Ombudsmen Scheme – Annual Report 2011-12,2012-13 & 2013-14 by RBI.
Category wise Distribution of Complaint for the year 2013-14

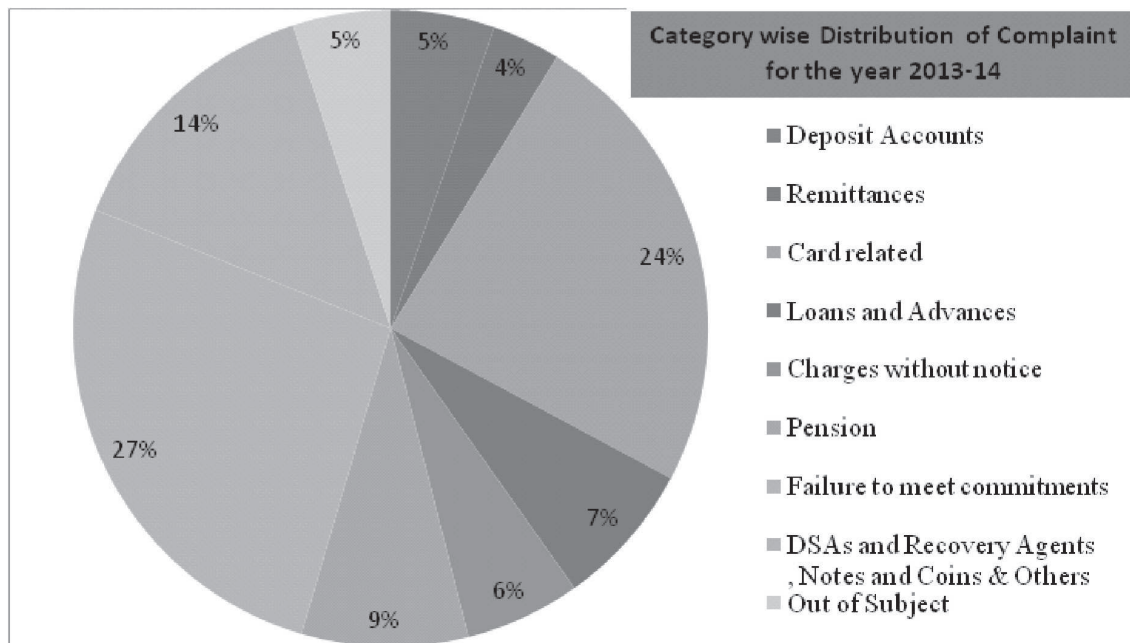


Figure 4

Card related complaints at 24% of total complaints received, constituted the single largest ground of complaints received. However, compared to previous year there is a decline of 1% in the number of card related complaints. Increase in general awareness about the usage of cards can be one of the reasons for decline in number of complaints on this ground.

Unsuitable products or services: The products that the banks offer should meet the customers' demand and expectations. Of late there are complaints that the product or services offered to the customers are not satisfying their expectation. This is a fact in many of the advisory products such as derivatives, mutual funds and insurance. RBI has slapped fine on various banks for selling derivatives without carrying the due diligence with regard to the suitability of products to the particular customer (RBI press release dated April 26,2011). Most of the advisory products such as mutual funds, insurance

are sold without properly illustrating the inherent risk in the particular products. As mentioned in RBI Annual Report 2010-11 pg 106, the risk appetite of the customer is also not considered by the banks while promoting these products which leads into a feeble situation for the customer and the banks.

Inadequate Knowledge: “Caveat Emptor” (Let the buyer beware) may be a known doctrine in trade. But when it comes to banking products and services the anus lies on the banks to make the customer aware of the risk in the respective products. Morally the doctrine applies here is “Caveat Venditor” (Let the seller beware). The word morally is used here as there is no legal binding on the banks when the customer signs the application along with terms and conditions. But if the details are made known to the customer before taking the decision, it would avoid many embarrassing situations later. We are witnessing large number of complaints on credit cards and loans. Credit card complaints tops the above BO complaint table for the year 2009-10, with 24% respectively. It is second highest for the year 2013-14 with 24.1%. This arises out of the ignorance of the customer on part of the billing or payment cycle.

Failure to meet commitments: When a commitment is made by the bank, it should be honored without fail. If the commitments comes with any pre-condition that should be informed to the customer well in advance. There are cases where the commitment is partially/ not fulfilled. This leads to the dissatisfaction which ultimately leads to losing the customers or facing the legal action and sometimes both. The presence of numerous print and online medias make the situation worse as they publish such negative news of the banks. There are highest numbers of complaints (26.6%) BO received in the year 2013-14, under the category failure to meet commitments.

All the above clearly narrates the lack of transparency and lack of awareness. A well informed ordinary customer is far better than an ignorant but loyal customer.

Smiley Customer Service :

A customer does not select the bank for the catchy slogans colorful brochures, but for the efficient and prompt services offered to them. Smiley customer service is one of the mantras to retain the customer for lifetime with bank.

RBI in its BO – Annual Report 2013-14 has emphasized the following principles to deal with customers.

- Minimum courtesy and behavioral standards
- Transparency
- Non-discriminatory policy
- Deliver what is promised
- Allowing ‘switching’ of products without excessive penalty.
- Appropriateness of ‘sell’ and
- Firm and polite stand against unreasonable customer demands.

While the above principles emphasize the minimum standards on customer service, on the basis of interviews conducted, a list of ten essential tips for great customer service skills are suggested.

1. **Answer your phone:** Get call forwarding or an answering service, but the bank should make sure that someone is picking up the phone. Phone answering skills are critical for businesses, and the way it is answered form’s customer’s first impression.

2. **Don't make promises unless you will keep them:** Reliability is one of the keys to any good relationship. Think before you give any promises, appointments, deadlines etc to you clients, because nothing annoys customers more than a broken promise.
3. **Listen to your customer:** Let your customer talk and show him that you are listening by making the appropriate responses, such as suggesting how to solve the problem.
4. **Satisfaction of needs of the customer:** As a banker you have to be clear about the customer needs and their expectations. The customers of the banks are in large numbers, and it is difficult to dovetail the products to individual needs, deposit plans and leading schemes are designed to meet the needs of different customer groups. Therefore, every customer has to be guided and helped to choose the scheme from among those available and most suitable to his / her needs. Well designed customer service must be accompanied by good delivery. The five elements that constitute good delivery are – speed, timeliness, accuracy, courtesy and concern.
5. **Be helpful-even if there's no immediate profit:** The fact that a customer cared enough to ask is all you need to know. It may be an exception from your customer service policy, but (if it isn't illegal), try to do it. Remember you are not making one exception for one customer, not making new policy.
6. **Train your staff:** The diversity calls for multitasking skills and depth in product knowledge. The banks should have training programs, which refreshes the staff. There should be a rotation policy among the staff within the same branch. It helps everyone to understand and equips them to handle the customers. The customers get greater satisfaction when the involvement of staff is better.
7. **Creating awareness:** The customers may not go through all the terms and conditions. There are many cases, when they trust the banks and sign the document blindly, though it is not a good practice. The banks should make the customers aware by putting terms and conditions in local language which makes the customers comfortable. The change in terms and conditions, should be informed to customers by all possible methods.
8. **Proper redressal mechanism:** The bank should have a decided counter which will provide a reference number to the customer irrespective of the nature of the complaint. The unit can co-ordinate with the relevant department and resolve the customer query. The bank should have fixed time to resolve each query. Once the customer approaches with his complain or query, he can be given a reference number and expected resolution time for the same. In case the customer feels the time is too long or he is in urgency, importance can be given to the particular case and can be resolved on priority basis.
9. **Modern technology:** Innovation and growth of the modern technology has changed the face of the industry. It provides an opportunity for the banks to offer various new products. But the challenges it throws on the industry is equally high. This hurdle can be overcome only by creating the awareness among the customers as well as the staff.
10. **Equal and Non-discrimination in service:** Fair treatment of all customers is another important factor in customer service. The common practice among the banks is to classify the customers according to the balance or the multiple product holdings. The customer with the higher balance is given priority over others. There should not be any differentiation in the basic service level with

huge population still to be covered by banking service, fair treatment will ensure faith of the existing customers who will bring new customers eventually. On applying the above ten rules consistently the bank will become known for its good customer service.

Conclusion

It is always a challenge to maintain higher customer satisfaction level. There are efforts to standardize the common practice across the industry by regulators and self regulatory and professional associations. While the process and products can be standardized, what is impossible is to standardize the customers aspirations and expectations. Each customer requires a different approach. Especially in a country like India which is multi-faced with different-linguistic and cultural background. To be more effective in the market, banks should focus more on their service and pay attention on the core competitive strategy. Therefore, "Smiley customer service is one of the mantras to retain the customer for life time with banks and "service with smile is authenticity of positive display".

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ECONOMICS

‘PEAK OIL’ AND ALTERNATIVE FORMS OF ENERGY: NEED TO TRANSIT TOWARDS GANDHIAN ECONOMIC THINKING

Gaurang Yajnik

ABSTRACT

The alarming and persistent global economic and financial failures of the last few years and the alarmingly increasing climate change situations have raised the eyebrows of many thinkers. Some attribute them to mere faulty decision making and misplaced economic directives leading to manipulation by vested interests but the reality is different. Modern industrial society and its growth model is based on oil, a finite non-renewable energy resource; which has reached its peak according to Hubbert’s Peak Oil theory. ‘PEAK OIL’ is a well-argued controversial theory. ‘Peak oil’ and other climate change situations are predicaments which need to be combated. We shall have to design our future course of action to cope up with them sustainably. Part I of this paper critically discusses ‘Peak oil’ situation. The alternative forms of energy in the above context and the question of the viability of each alternative forms of energy is discussed in part II of this paper as many of them are directly or indirectly oil-dependent in nature. This paper also foregrounds the possible inevitable transition towards sustainable economic growth based on sustainable consumption pattern in the light of Gandhian Economic Thinking.

Key Words: *Peak Oil, Climate change, Alternative forms of energy, Gandhian economic thinking.*

Introduction :

The modern industrial revolution and its sparkling initial results of exponential growth and prosperity has led us to think or has conditioned us in such a manner that we look at world affairs in a particular dimension while ignoring their dangerous implications. Our vision is hypnotised to the extent that we decide economic course of action based on expectations of only permanent exponential growth and prosperity which is economically neither viable nor sustainable. We expect infinite exponential economic growth based on finite/limited non-renewable resources which is not at all sustainable.

I

Dr. M. King Hubbert was a geophysicist and a well-known authority on the estimation of energy resources and on the prediction of their patterns of discovery and depletion. He is known for this shocking prediction regarding depletion of fossil fuel in 1949. In 1956, he made prediction regarding US Oil production would peak in about 1970 and decline thereafter, which was looked at with derision. But the fact that His theory cannot be denied even today. According to him:

“When we consider that it has taken 500 Million years of geological history to accumulate the present supplies of fossil fuels, it should be clear that, although the same geological processes are still operate, the amount of new fossil fuels that is likely to be produced during the few thousand years will be inconsequential. Therefore, as an essential part of our analysis, we can assume with complete assurance that the industrial exploitation of the fossil fuels will consist in the progressive exhaustion of an initially fixed supply to which there will be no significant additions during the period of our interest.” (Hubbert, 4)

He analysed the production trends of fossil fuels to study the history of exploitation of fossil fuels during late nineteenth century to mid-20th century. He found that rates of production of fossil fuels increase exponentially with time against its finite supply. According to him world production of fossil fuels during that period increased at a rate of 7% per year, resulting in with that rate output doubling every 10 years. So he felt that:

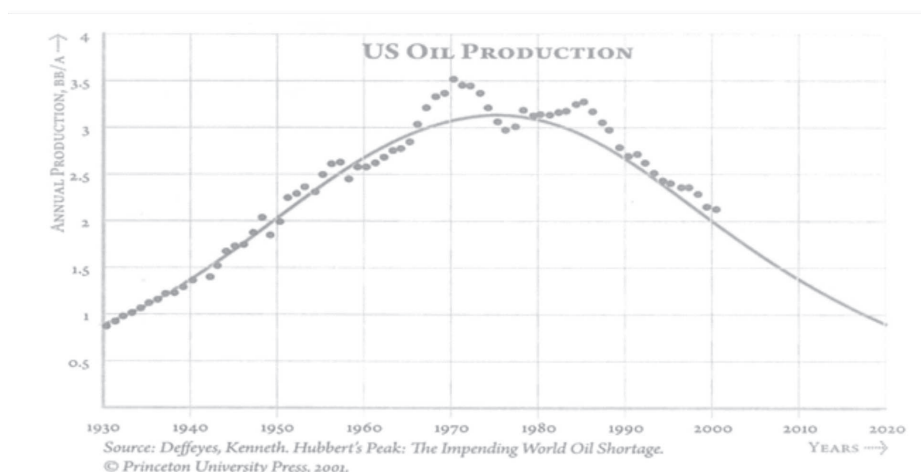
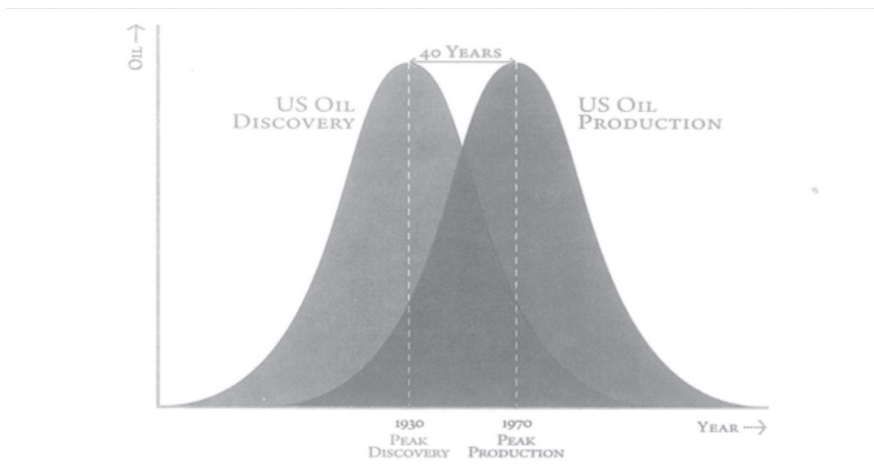
“These facts alone force one to ask how long such rates of growth can be kept up. How many periods of doubling can be sustained before the production rate would reach astronomical magnitudes? That the number must be small can be inferred from the fact that after n doubling periods the production rate will

be increased by a factor of 2^n . Thus in ten doubling periods the production rate would increase by thousand fold; in twenty by a million fold. For example, if at a certain time the production rate were 100 million barrels of oil per year – the US production in 1903- then in ten doubling periods this would have increased to 100 billion barrels per year. No finite resource can sustain for longer than a brief period such a rate of growth of production; therefore, although production rates tend initially to increase exponentially, physical limits prevent their continuing to do so.” (Hubbert, 8)

According to his theory, when production increases exponentially then the production doubling time constantly decreases. e.g. petroleum has been produced in the United States since 1859, and by the end of 1955 the cumulative production amounted to about 53 billion barrels. The first half of this required from 1859 to 1939, or 80 years, to be produced; whereas, the second half has been produced during the last 16 years. (Hubbert, 9)

Hubbert was not a fortune teller. He was a scientist specializing in geology. He did a statistical analysis based on data regarding discoveries Vs. Production of oil within US. He projected that the time between the discovery and production peaks would be approximately 40 Years. (Khan, 85) According to his projections oil discoveries in US peaked round 1930 and therefore US oil production would peak after 40 years that is round 1970. And indeed US oil production did peak around 1971. (Khan, 85).

The following figures Show How did Hubbert Predict US Peak Oil? (Khan, 84-85)



Again in 1974 he projected that Global Oil production will peak between 1995 to 2000 but the Peak in fact, was delayed several years because of political setback called the Arab Oil Embargo, when the oil producing countries of the Middle East withheld oil from the rest of the world for a couple of years.....ever since (around 2005) we have been at the top of the curve at roughly 85 to 86 million barrels/day. This is Global Peak of Oil production (Khan, 86).

Dr. Colin Campbell joined the oil industry as an exploration geologist after completing his Ph.D. He is now a Trustee of the Oil Depletion Analysis Centre ("ODAC"), a charitable organisation in London that is dedicated to researching the date and impact of the peak and decline of world oil production due to resource constraints, and raising awareness of the serious consequences. He wrote in July 2002 regarding the inevitability of Peak Oil in Hubbert Center Newsletter no. 2002/3:

"Oil discovery in the United States peaked in 1930 with the discovery of the East Texas field. Peak production inexorably followed forty years later, but no one particularly noticed as cheap imports made up the difference. Since then, the same pattern of peak and decline has been repeated from one country to another, save for the Middle East, and the time lag from peak discovery to peak production is falling thanks to modern technology. Given that peak world discovery was passed in 1964, it should be no surprise that the corresponding peak of global production is now getting close. Exactly when it will come depends on many short-term factors, not least of which would be military intervention in the Middle East. The base-case scenario points to 2010, but it could come sooner if economic recovery should drive up the demand for oil. The question is not WHETHER, but WHEN oil production will peak."

Moreover, while explaining his theory, Hubbert opined that the world's present industrial civilization is handicapped by the coexistence of two universal, overlapping, and incompatible intellectual systems: the accumulated knowledge of the last four centuries of the properties and interrelationships of matter and energy; and the associated monetary culture which has evolved from folkways of prehistoric origin. (Andrews of worldnet.att.net). Both these intellectual forces have inherent incompatibilities and exponential growth as their fundamental common feature. That is, for matter-energy the exponential growth is not possible because of its finite supply and monetary system growing exponentially. This leads to financial instability in the world economy. In spite of these he is not a pessimist, he believes that by overhauling our culture and finding alternative to money can solve the problem and mankind is capable of doing so because he emphasizes that:

"We are not starting from zero. We have an enormous amount of existing technical knowledge. It's just a matter of putting it all together. We still have great flexibility but our manoeuvrability will diminish with time"

II

Part I discusses the controversial Peak Oil Theory. We may agree or disagree with the hypothesis but one thing is certain about the theory is that fossil fuel is a finite non-renewable resource. So we have to acknowledge the crisis and without being pessimist mankind should find the alternatives to combat the crisis. Let us consider alternative sources of energy in the wake of oil crisis.

For any alternative to be considered, it must have certain attributes like:

- **An alternative should be viable.**
- **An alternative should not be dependent on Oil or oil prices.**
- **An alternative must contain same or more energy density which oil contains.**
- **An alternative must be scalable.**
- **An alternative must be in position to give us by products of oil.**

We can discuss three categories of types of Alternative energy option.

- 1) **Liquid fuel alternatives** like Bio-fuels, Fuels extracted from Tar sands or Oil Shale.
- 2) **Electricity alternatives** Like Solar, Wind, Hydro, Nuclear, Geothermal, Waves, Tides, Fusion and Fuel Cells.
- 3) **Other fossil fuels** like Coal, Natural Gas.

1) Liquid Fuel Alternatives:

Liquid fuel alternatives like ethanol, tar sands and shale oil are nowadays considered as a potent alternative to oil because the outcome from these is actually liquid fuel and can be replaced for petroleum directly. These oils are also unconventional as they are derived from organic matter or deposits like plants and food grains, tar-sands and shale deposits. They are also labour intensive, resource intensive and energy intensive in nature. On the other hand the cost of production and greenhouse emissions from some of these alternatives are assumed to be very high compared to per barrel oil production. Moreover, EROEI (Energy Return on Energy Invested) is very marginal or very small for these alternatives. It is also observed that the production of these oils is oil dependent.

Those who are sceptic about the Bio-based economy stresses the fact that it can have a large impact on food prices, land use and deforestation, poverty and hunger etc.. On the other hand, the advocates of Bio-based economy have different argument. They advocate Bio-based economic policies for the simple reason that it reduces the use of fossil fuels. Their rationale for implementing Bio-based economic policies is to limiting the dependency of fossil fuels and their exporters. It facilitates a diversification of energy sources. It was also aimed at reducing GHG emissions. The most importantly it provides options for regional and rural development in both developed and developing countries. (Langeveld, 6) In short, the transition towards Bio-based economy may be desirable but is a very complex task.

2) Electricity Alternatives:

Electricity alternatives are Solar, Wind, Hydro, Nuclear, Hydrogen, Fuel Cells, Geothermal, Waves, Tidal, Fusion and Fuel Cells. All these are widely discussed and advocated alternatives to get freedom from Oil dependency.

Solar energy, as it is sourced from The Sun, is considered as an unlimited source of energy. Solar energy has problems of scalability, low density compared to oil, more expensive, Oil dependency, intermittency etc. Solar energy can work at micro or small level to some extent but Modern Industrial world cannot be run on Solar Energy. Solar and Wind Energies are sun based and can be affected by weather patterns, locational factors and availability of Sun light, seasonal factors and latitudinal factors etc.

Hydro Electricity has also its share of positives and negatives. Though considered one of the green, clean and environment friendly option, it has its share of limitations like oil dependency, scalability etc. Moreover, it is considered as a silent environment killer, as it kills rivers downstream and problems of silting and sedimentation are very certain. According to Khan "They generate electricity at a huge economic, environmental and social cost while permanently killing complete river." (Khan, 185)

Nuclear disasters of recent times have remove the mask of Nuclear Energy as clean and safe alternative to Oil. If we consider radioactive side effects, Cost of Construction, the problem of nuclear waste disposal etc., then Nuclear Energy can't be considered as an alternative to Oil. Moreover, Its Oil dependency and problems of by products, cost of tackling environment hazards being generated by it are also going against it and making EROEI very marginal.

Hydrogen, Fuel cells, Geothermal, Waves, and Tidal Powers are also non-viable players as an alternative to Oil as they all have problems of Oil dependency, scalability of different degrees and lastly, Fusion, which powers the sun is only a hypothetical and unrealistic alternative till date.

3) Other Fossil Fuels:

Coal and Natural Gas are so called considered as an alternative as they are already used in many places as an energy source. They are at present holding significant share and burden of running modern day industrial setups. They are also waiting for their peaks. Moreover, As Khan remarks regarding side effects of Coal:

"- Radioactive material released by a large coal burning electric plant would be enough to build two atomic bombs.

- Mercury Pollution is another one of the main consequences of burning coal and is blamed for 60,000 annual cases of brain damage in new-born in the U.S." (Khan, 143)

On the other hand, Natural Gas has low energy density, High well depletion rates and inability to substitute liquid fossil fuels. The process of fracking for producing Natural Gas can adversely affect the stock of ground water and can pollute it with chemicals.

Conclusion:

The discussion in the foregoing sections reveals the issue of contemporary crisis which has been framed in terms of our relationship between development and environment. Therefore, leads us to think seriously and compelling us to redesign our course of action for our and future generations' betterment. Our too much dependence on monetary system and attachment towards exponential economic growth needs to be readdressed. It is the modern economics which is directly or indirectly at the root cause of all this. We are at the situation where finite resources are depleting and sound, viable and sustainable alternative to it is yet to be discovered. What we can do is we have to redesign our present pattern of consumption in accordance with our limits.

The Sure solution for this lies with Gandhian economic thinking. Which advocates harmony with nature rather than competition with it and vision of human life rooted in cooperation and contentment, peace and non-violence and in harmony between man and man, and between man and nature. Gandhian economics is the economics of permanence. He advocated limiting human wants. Gandhiji emphasised austerity and the moral principle in development. In development his priorities focused on the poor, antyodaya, the poorest of the poor, because poverty is the greatest polluter of the environment. He believed in denying oneself what couldn't be shared with the least. (Mishra, 57).

In the Present day our lifestyles are based on high level of consumption which leads to high environmental damages. We have to change the basic axiom of economics of 'unlimited wants and limited ends' to 'Limited wants and unlimited ends'. This is possible only by following Gandhian way of lifestyle of reducing human wants at minimum level, acting as a Trustee rather than an Owner of our natural as well as personal resources. One may argue that following Gandhian way of lifestyle may lead to economic shrinkage. Even otherwise in the wake of modern crisis economic shrinkage cannot be averted. Gandhian way of life style may be initially look like an economic shrinkage but it won't be disastrous in any way. In the long run it will have more equitable, harmonious, sustainable allocation of natural as well as human resources leading to sustainable state of prosperity. It may be what Hubbert suggests- an alternative to modern monetary system.

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SARVA SHIKSHA ABHIYAN AND EDUCATIONAL DEVELOPMENT**Geeta Menezes****ABSTRACT**

Sarva Shiksha Abhiyan (SSA) is Government of India's flagship elementary education programme launched in 2001 to provide universal primary education to children between the ages of 6 and 14 years. SSA is now the primary vehicle for implementing the Right to Free and Compulsory Education Act (RTE). This study attempts to review the performance of the Sarva Shiksha Abhiyan and highlights some of the long standing issues in its implementation; and also analyses inter-State variations in educational development. The study is a descriptive one, based on secondary data drawn from The District Information System for Education (DISE) and The Accountability Initiative. The results indicate that the implementation of SSA since its inception has made significant achievements in the field of education. SSA has recorded remarkable progress in terms of new schools, total enrollment, and improved school infrastructure. However, a large number of out of school children, teacher related issues like vacancies, absenteeism and inefficient training, poor classroom transactions, inadequate teaching-learning resources, low community participation and quality education are the main areas of concern of SSA that should be addressed through specific measures. Moreover, its progress has varied across States. The top five States with higher Educational Development Index (EDI) values are Puducherry, Lakshadweep, Sikkim, Himachal Pradesh and Karnataka and the bottom five States with lower EDI values are Uttar Pradesh, Bihar, Jharkhand, West Bengal and Madhya Pradesh. SSA guidelines should be revised by setting disaggregated targets for every State, wherein programmes and timelines could be designed according to the needs of individual States.

Key Words- Sarva Shiksha Abhiyan, Schools, Educational Development Index.

Origin of the Research problem :

Provision of elementary education has been India's constitutional commitment. While adopting the Indian Constitution in 1950, Article 45 of the Directive Principles of State Policy gave a policy directive to all States to provide free and compulsory education to all children until the age of 14 years within ten years. The 86th Constitutional Amendment makes free and compulsory elementary education a fundamental right for children. The Right to Education Act, 2009 acknowledges basic education as a legal entitlement and lays down the minimum parameters of quality education for all children. The Right to Education Act, 2009 (RTE Act) puts a legal obligation on the Central and State governments to implement this fundamental right. Currently, Sarva Shiksha Abhiyan (SSA) is the main vehicle for implementing RTE Act, 2009 and achieving Millennium Development Goal of education for all.

SSA is the world's largest and India's most ambitious education programme meant to achieve universalization of elementary education. It was launched in 2001 and is Government of India's flagship programme for achievement of universalization of elementary education in a time bound manner. It is being implemented in partnership with State governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations. As far as goals are concerned, the main focus of SSA is on (i) providing universal access to elementary schooling by 2015; (ii) enhancing the learning levels of children; (iii) bridging all gender and social category gaps in education; and (iv) universal retention by 2015. These goals are achieved through a variety of interventions like (i) opening of new schools and alternative schooling facilities; (ii) construction of schools and additional classrooms; (iii) provision of school infrastructure; and (iv) support for teaching and learning resources. The SSA approach focuses on community ownership and the village education plans proposed in construction with Panchayati Raj Institutions (PRIs) form the basis of District Elementary Education Plans (DEEPs). SSA cost is shared between the Centre and States in the ratio 65:35. Government of India's allocations for SSA are primarily funded by 2 percent education cess, called the Prarambhik Shiksha Kosh (PSK). PSK is a tax-on-tax paid by the public.

Statement of the Research Problem :

Sarva Shiksha Abhiyan (SSA) forms the cornerstone of government interventions in basic education for all children. The programme covers the entire country with a special focus on educational needs of girls, scheduled castes and scheduled tribes and other children in difficult circumstances. SSA is Government

of India's flagship elementary education programme. Launched in 2001, it aims to provide universal primary education to all children between the ages of 6 and 14 years. SSA is now the primary vehicle for implementing the Right to Free and Compulsory Education Act, 2009. After fourteen years of implementation of this programme, it is time to undertake an appraisal of the performance of this programme in the realisation of its objectives and study inter-State variations in educational development.

Review of Literature :

Kainth (2006), while assessing the performance of Sarva Shiksha Abhiyan, observed that the implementation of SSA since its inception has made significant achievements in the field of education. Special emphasis was laid to ensure inclusion of all out-of-school children in the field of education. The focus has been on improving the existing infrastructure of regular schools as well as on alternate strategies for mainstreaming children who have been left out of the schooling process due to various reasons. As a result, the number of out-of-school children declined from 320 lakh in 2001 to 95 lakh as on October 2005. Towards the objectives of improving infrastructure, 1,17,677 new schools have been opened against the approval of 1,22,661 schools. Likewise, 3,86,458 teachers have been appointed till March 31, 2005, against the sanctioned limit of 5,96,245 teachers to ensure proper pupil-teacher ratios. More than 21,79,366 primary teachers are also receiving an annual round of in-service training of 10 to 20 days duration in a year. More than 60,000 academic resource centres have been established at the block and cluster levels to provide academic support to primary and upper primary teachers and students as a follow-up to teacher training programmes (TTPs). During 2005-06, SSA recorded remarkable progress in terms of new schools, additional classrooms and additional teachers. However, its progress has varied across States and the objective of ensuring gender parity remains elusive, especially for the more backward States. Monitoring of SSA funds can be assured by setting disaggregated targets for every State, wherein programmes and timelines could be designed according to the needs of individual States.

Das (2007), while undertaking a realistic assessment of the achievements of Sarva Shiksha Abhiyan, found that official statistics reveal a promising reduction in dropout rates especially for girls; however, the quality of infrastructure and teaching standards in government schools leaves much to be desired. Over the years, since 1960-61 the dropout rates at the three levels have come down. However, the rates still remain unduly high. In 2003-04 the dropout rate at the secondary level was around 63 per cent. It implies that out of 100 children enrolled in class one, only around 37 students could reach class X. Out of these 63 dropouts around 31 students leave the school before they reach class five. Another 21 students stop education well before reaching class VIII. Further analysis of the dropout rates on the basis of gender reveals that in 2003-04 although the dropout rate of girls was lower than of boys at the primary level, it was higher at the middle and secondary schools stages. The figures on the percentage of schools with a proper school-building give a very disturbing picture. In States like Andhra Pradesh, Bihar, Chhattisgarh, Madhya Pradesh and Rajasthan, large numbers of students at the lower primary level are enrolled in schools, which do not have adequate, building facilities. The proportion of schools, which are in urgent need of major repairs, is particularly high in Assam (40.8 per cent), Bihar (19.3 per cent), Jharkhand (18.7 per cent), Orissa (17.7 per cent) and West Bengal (31.3 per cent). Another indicator of the status of infrastructural facilities is the availability of toilets and latrines in the campus. The States in which less than 50 per cent of schools have common toilets are Bihar, Chhattisgarh, Jharkhand, Orissa and Tamil Nadu. Only in a handful of States like Karnataka, Kerala, Uttar Pradesh and Uttaranchal have more than 80 per cent of schools reported having common toilet facilities for students on the campus. Separate toilet facilities for girls do not exist in most States. Kerala has separate toilet for girls in 81 per cent of the schools (primary and upper primary). In States like Assam, Bihar and Orissa, less than 20 per cent of schools have a separate toilet for girls. In Jharkhand, 20.1 per cent schools have this facility. In providing drinking water, most States show a satisfactory performance. For enhancing the quality of education and increasing the retention rate, the employment of adequate numbers of teachers is essential. Nevertheless, a number of States lag far behind.

Rao, N. (2009) analysed structural constraints in Sarva Shiksha Abhiyan schools in Sahibganj district of Jharkhand and revealed that SSA, despite its emphasis on decentralisation and inbuilt flexibilities, is not making much headway in a socially and economically differentiated setting. This reflects a perception of poor quality of the SSA and also a lack of understanding by the programme of social relations and structural constraints. Jharkhand exemplifies a State, where SSA is still to overcome structural constraints

in order to meet its goals of providing quality education to children in the remotest hamlets of the country. Segregating even the state school system into government primary schools and new primary schools is hardly helpful. While students in the former are entitled to receive scholarships and have regular teachers, students in the latter have neither. If one goes by the very logic of the new primary schools, set up in remote areas with poor access to government schools in the first place, they are likely to cater to the poorest, most marginalised and least educated sections of the society. Yet, they are the ones who will continue to be denied benefits, both monetary and in terms of teacher quality. If India hopes to truly provide quality education for all, these structural constraints need to be urgently addressed.

Rao, V. (2009) tracked the impact of Sarva Shiksha Abhiyan in terms of community participation in the scheduled tribe (ST) Rampachodavaram agency area in East Godavari district of Andhra Pradesh, during first phase of its implementation and found that community participation in improving education was negligible and that members of the School Education Management Committees (SEMCs) have limited awareness of the SSA. On the whole 45% of the respondents from all the categories said that they do not know what SSA meant. Among the respondents who said that they do not know, parents constitute the largest number. It was also found that nearly 23% of the respondents reported that SSA meant only provision of a mid-day meal programme. The respondents were asked whether there was any committee in the village to deal with issues related to education. Nearly 50% (63 out of 125) of the respondents said that there was no such committee in their villages. It is hard to escape the irony that half of the members in the SEMC themselves did not know that they were members of the committee. In the case of schoolteachers/headmasters, 25 (more than 53%) out of 47 were unaware that they were the conveners in SEMC. Among the teachers, those who knew that they were members, expressed the view that the schoolteachers wrote minutes of the SEMC meetings without conducting formal meetings and took signatures from the members. They also pointed that they signed them because they trusted the school teachers. In the course of the fieldwork and in discussion with the respondents, the community members revealed that they were not aware of the financial resources that the school receives. They also pointed out that "the teachers do not disclose the financial resources and its expenditure". As a result, they believe that the schoolteachers have a greater say in decision-making over the financial resources. It is felt by the respondents that teachers spent the grants on their own without discussing these issues with them. The respondents also indicated that even they were not aware that these issues were to be discussed in the meetings. All this reveals that the government initiative to create awareness among these tribal groups for their greater participation in school-related activities through various education programmes such as the SSA are being poorly implemented.

Banerjee (2014) through a two-way process comprising text analysis of the policy framework of the Sarva Shiksha Abhiyan programme and analysis of empirical data collected through interaction with policy implementers, teachers, students, experts, etc, has argued that urban education system has failed partly because of the inability of the implementers to plan, manage and facilitate the programme. The SSA is a flagship programme for promoting universal primary education, regarding the urban poor as a "special focused group". However, within its Framework for Implementation (2008) it prescribes norms for both rural and urban areas on almost similar lines, not giving any weightage to the fact that the sociopolitical context of an urban area differs greatly from that of a rural area. Education-related problems of urban deprived children are diverse and range from difficulty of access to schools, attitude problem of teachers, and low quality of schooling, to congested living conditions and lack of support at home. Apart from this, there are also problems of constant threats of demolition and resettlement, harassment from police and other authorities, and constant danger of exploitation and abuse. Thus, any policy, which is concerned with the education of the urban deprived, must look into these problems in order to ensure that its guidelines and strategies reflect the situation of these children. The SSA framework fails to take this context of the urban-deprived into consideration. However, what is worth appreciating is the fact that the SSA programme has acknowledged the need for separate planning for urban areas to tackle the educational needs of its deprived and neglected groups. With the Right to Education Act in place, in years to come, one may see more specific strategy-based interventions, like the 25% reservation for urban poor children in elite private schools, for tackling the educational concerns of the urban poor.

Objectives of the Study :

This study is an attempt to (i) review the performance of the Sarva Shiksha Abhiyan and highlight some of the long standing issues in its implementation; and (ii) analyse inter-State variations in educational development.

Research Methodology :

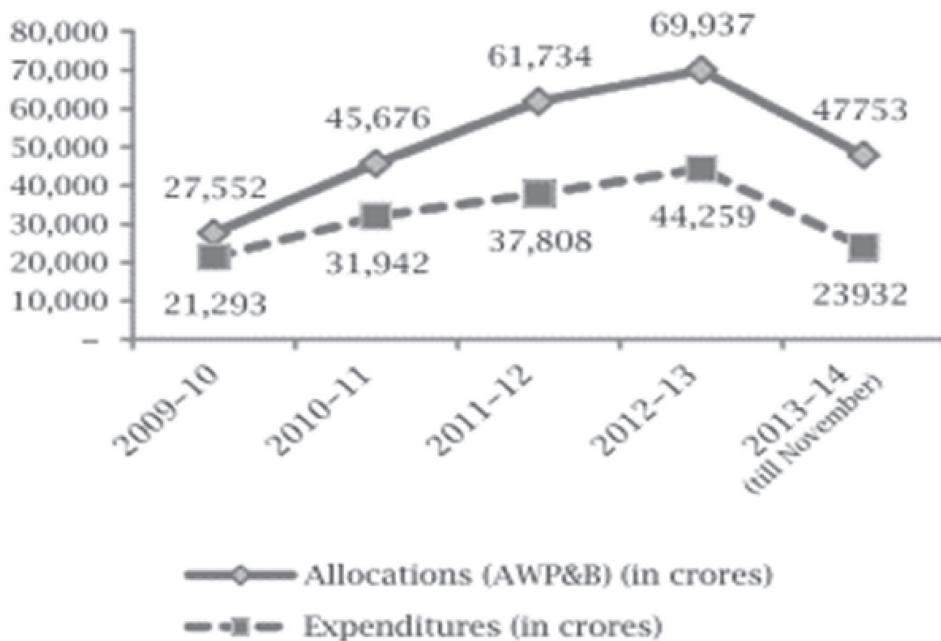
The study is a descriptive one, based on secondary data drawn from NUEPA and Accountability Initiative. An attempt is made in this article, using data published by The National University of Educational Planning and Administration, New Delhi, as on 30th September 2013, to carry out a supply-side analysis of the elementary education scenario in India. The National University of Educational Planning and Administration (NUEPA) has created a comprehensive computer based system, known as District Information System for Education (DISE), that provides researchers and policy planners the tools required to evaluate all aspects of elementary education in India.

Results and Discussion :

The performance of SSA can be judged on the basis of certain outcome indicators for SSA: (i) SSA Funds Allocation and Utilisation; (ii) Number of Schools providing Elementary Education; (iii) Number of School Children; (iv) Gross Enrollment; (v) Gender Gap in Enrollment; (vi) SC and ST Enrollment; (vii) Student Absenteeism; (viii) School Infrastructure; (ix) Number of Teachers Appointed and Pupil-Teacher Ratio; (x) Teacher Absenteeism.

SSA Funds Allocation and Utilisation-With the launch of the Right to Free and Compulsory Education (RTE), the total SSA budget including Government of India and States shares increased over two-fold from Rs. 27,552 crores in financial year 2009-10 to Rs. 69,937 crores in financial year 2012-13. Consequently, per-student allocations also increased from Rs. 2,110 in 2009-10 to Rs. 5,592 in 2012-13. The last two years however, have seen significant budget cuts. In financial year 2013-14, total SSA allocations decreased by 32% to Rs. 47,753 crores. SSA expenditures have failed to keep pace with the increase in allocations, as depicted in Figure 1. In financial year 2009-10, 77 percent of total allocations were spent. This dropped to 63 percent in financial year 2012-13. One of the reasons is delay in the release of funds. As of November 2013, 50 percent of total SSA allocations had been spent. A majority of the expenditure under SSA is incurred in the second half of the financial year. Over the last few years, there have been some improvements. In financial year 2009-10, 65 percent of the total expenditure was incurred in the last two quarters of the year. In financial year 2012-13, 54 percent was spent in the last two quarters.

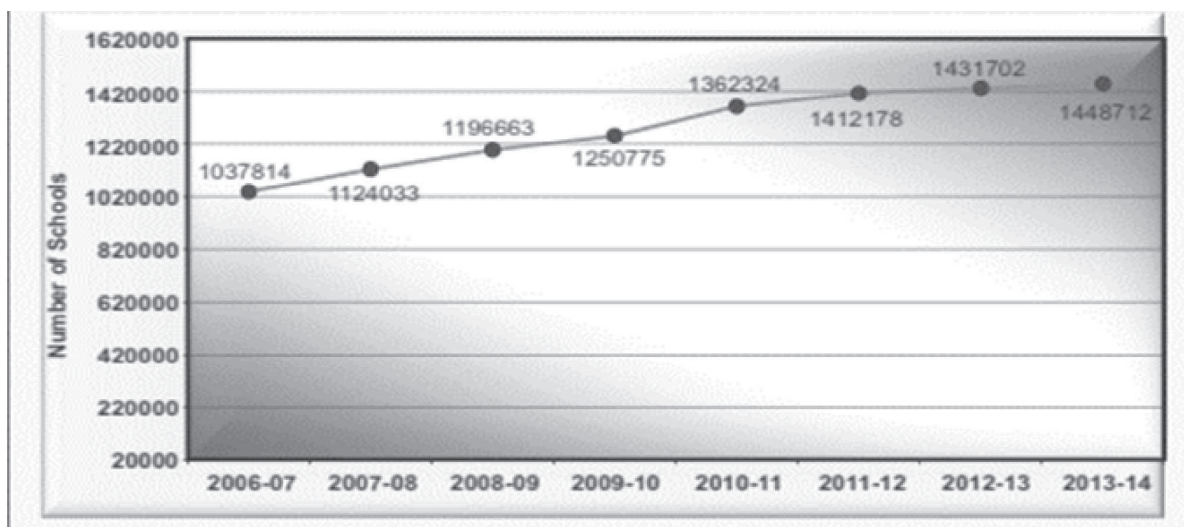
Figure 1: SSA Funds Allocations and Utilisation



Source: Joint Review Mission Reports. Available online <http://www.ssa.nic.in/monitoring/joint-review-mission-ssa-1>.

School Coverage-With SSA, the number of schools/sections imparting elementary education have increased many-fold. From 8,53,601 schools in 2002-03, their number has increased to 11,96,663 schools in 2006-07, to 12,50,775 in 2007-08, 12,85,576 in 2008-09, 13,03,812 in 2009-10, 13,62,324 in 2010-11, 14,12,178 in 2011-12, 14,31,702 in 2012-13 and to 14,48,712 in 2013-14, shown in Figure 2. Of the total schools, about 85.68 percent schools are located in the rural areas. Number of primary schools increased from 8, 53,870 in 2012-13 to 8, 58,916 in 2013-14. Category-wise distribution of schools reveals that majority of the schools (59.29 percent) are independent primary schools. The increase in the number of schools is also reflected in the ratio of primary to upper primary schools/section which clearly shows the impact of Sarva Shiksha Abhiyan under which a large number of schools have been opened in the recent past. This ratio for the year 2013-14 is one upper primary school/section for every 2.04 primary schools/sections. When this figure is compared over time, one can notice a steady decline in the ratio of primary to upper primary schools/sections. The ratio stood at 2.41 in 2007-08, 2.45 in 2006-07, 2.27 in 2008-09, 2.23 in 2009-10, 2.12 in 2010-11 and 2.07 in 2011-12 and 2.06 in 2012-13. The data also suggests that in about 17 States, the ratio of primary to upper primary schools/sections is better than the national average of 2.04. Many of the States have the ratio equivalent to almost two, all of which suggests that by and large schooling facilities have been created and are available across the country. States like Chandigarh (1.03), Daman & Diu (1.34), Delhi (1.73), Gujarat (1.34), Haryana (1.38), Karnataka (1.74), Kerala (1.70), Lakshadweep (1.35), Maharashtra (1.93), Mizoram (1.33), Nagaland (1.69), Odisha (1.80), Puducherry (1.45), Punjab (1.57), Rajasthan (1.67) and Uttar Pradesh (1.93) have a ratio of below 2. Despite significant improvement, there are a few States, such as Assam (3.14), Goa (2.66), Meghalaya (2.51) and West Bengal (4.40) where the ratio still needs to be further improved. The percentage of government and government aided schools is as high as 80.20 which show that eight out of every ten schools imparting elementary education in the country is funded by the government.

Figure 2: SSA School Coverage

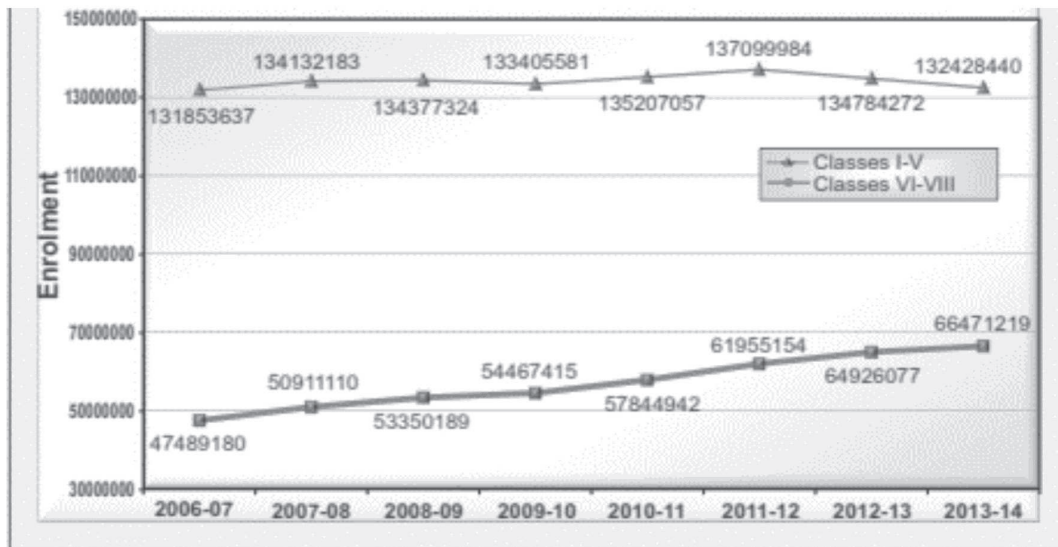


Source: DISE, 2013-14.

School Enrollment-There has been a continuous increase in the total enrollment at both primary and upper primary levels of schools. The total enrollment stands at 198.9 million, as shown in Figure 3. The enrolment in primary classes increased from 101.16 million in 2002-03 to 131.85 million in 2006-07 and further to 133.41 million in 2009-10, 135.21 million in 2010-11 and 137.10 million in 2011-12 and thereafter it is showing a decreasing trend. It decreased to 134.78 million in 2012-13 and to 132.43 million in 2013-14. The Gross Enrollment Ratio (GER) and Net Enrollment Ratio (NER) are 101.36 and 88.08 for primary levels and 89.33 and 70.20 for upper primary levels of education. GER of SC at primary level and upper primary level are 113.03 and 98.27 respectively. The same for ST are 113.18 and 91.33 respectively. At the primary level, the share of SC and ST enrolment with respect to total enrolment in 2013-14 works out to 19.88 and 11.09 percent respectively. At the upper primary level, it was 19.41 percent and 9.73 percent respectively, shown in Figure 4. Notably, at all levels, government schools are the main providers of educational needs of both SC and ST children. SC and ST enrolment together had a share of 37.36 and 35.36 percent respectively of the total enrolment in government run primary and upper primary schools.

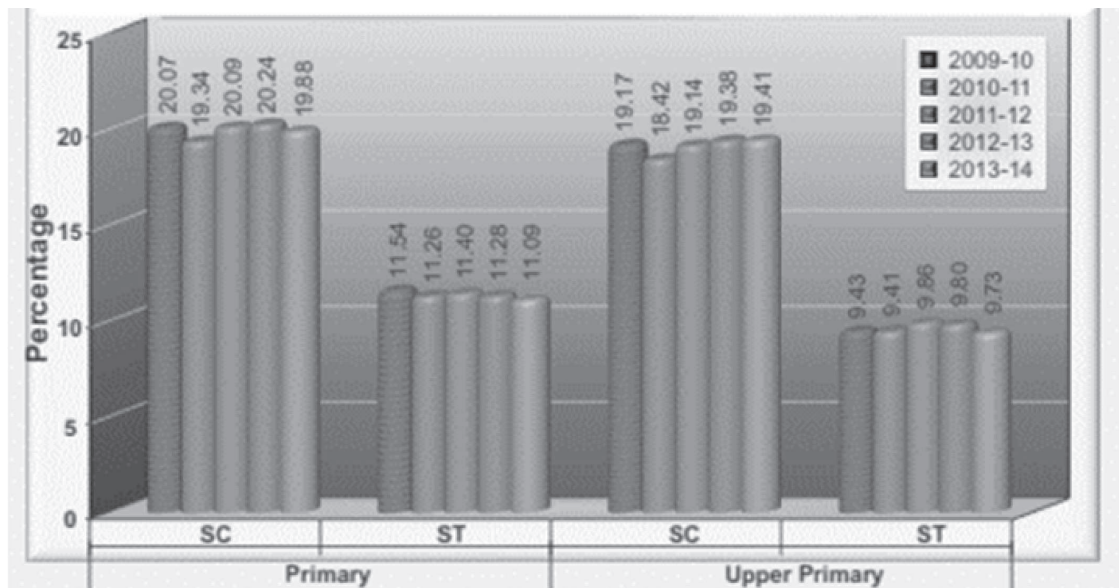
The share of OBC enrolment in the primary and upper primary classes in schools across the country was 44.10 and 44.44 percent respectively.

Figure 3 : School Enrollment under SSA



Source: DISE,2013-14.

Figure 4: Participation of Scheduled Castes and Scheduled Tribes under SSA



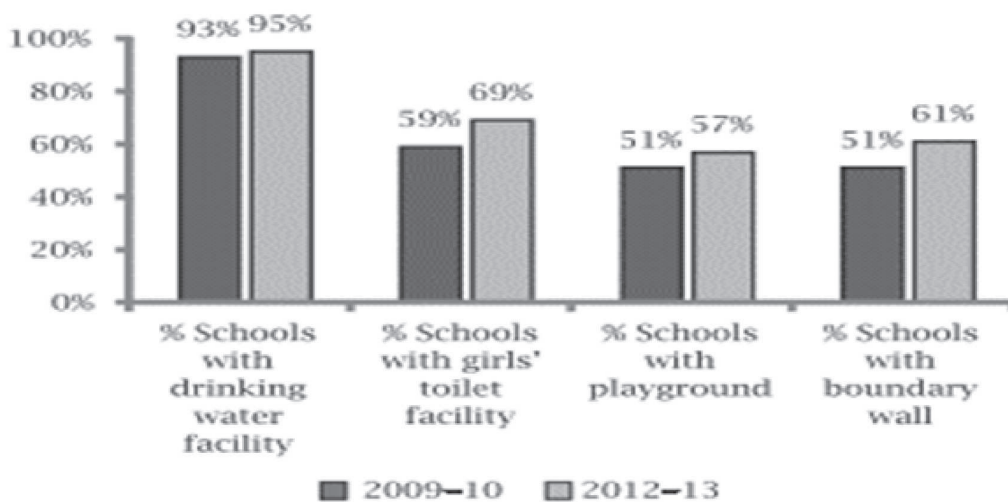
Source: DISE, 2013-14.

Under SSA, gender gap in school enrollment has reduced. The ratio of girls to boys enrollment was 0.93 for primary level during 2013-14 and has increased from 0.87 in 2006-07 to 0.95 in 2013-14 for upper primary level of education. One of the essential requirements to achieve universal elementary education is to retain students in the education system. The ratio of Grade V to Grade I improved to 93 percent in 2013-14 compared to 88 percent in 2012-13. This is also reflected in the retention rate at primary level which is estimated to be 82 percent. One of the other important indicators that are essential to achieve universal elementary education is a high transition from primary level to upper primary level of education. It has improved significantly from 64.48 percent in 2002-03 to 89.58 percent in 2013-14. Both boys and girls have a transition rate of about 89 and 90 percent respectively.

School Infrastructure Compliance-According to the revised SSA norms, all schools are required to meet basic infrastructure norms such as the number of classrooms, boundary wall, playground, separate girls' toilet, and drinking water facility. Despite 3 years of RTE, compliance of these norms has been slow, particularly with respect to provision of girls' toilets, playground and construction of a boundary wall, as shown in Figure 5. However, number of classrooms seems to have increased in relation to the students enrolled. In 2006-07, for instance, student classroom ratio stood at 36. This improved to 28 students per classroom in 2013-14. The shortfall is most acute for playgrounds. In 2009-10, 51 percent of schools had a playground. This improved marginally to 57 percent in 2012-13. Similarly, the percentage of schools with girls' toilet has improved from 59 percent to 69 percent during the same period. Only 51.74 percent of schools have electricity connections and 23.30 percent of schools have computers during 2013-14. Under SSA, a large number of teachers have been appointed across the country. 7.72 million teachers are engaged in teaching in schools imparting elementary education. All the schools in the country have an average of 5 or more teachers. As a result, the pupil-teacher ratio has improved over the years from 34 in 2006-07 to 26 in 2013-14.

Student Absenteeism, Dropout Rates and Teacher Absenteeism-India has a primary school enrollment rate of 91 percent, which is considerably high. However, not all enrolled children attend schools. According to a study conducted by Educational Consultants India (EdCIL) in 2014, Kerala had the highest attendance rate at 100 percent. Student Absenteeism rates in Bihar and Uttar Pradesh, were high at around 40 percent. With improvement in the number of schools, facilities in schools and enrolment, the annual dropout rate for 2012-13 indicates an average rate of 4.7 compared to 5.6 percent the previous year in primary grades. Dropout rate at upper primary level increased from 2.65 in 2011-12 to 3.13 in 2012-13. A few States have almost achieved the goal of universal retention at primary level. While allocations for teacher salaries constitute the largest share of SSA allocations, teacher absenteeism is a cause for concern. According to EdCIL in 2014, 27 percent of upper primary school teachers and 23 percent of primary school teachers in Bihar were found to be absent. In contrast, teacher absenteeism rates were much lower in Odisha and Tamil Nadu.

Figure 5: School Infrastructure Compliance



Source: MHRD, 2013

Learning Outcomes-The greatest challenge to the provision of elementary education in India is ensuring learning quality. In 2012, the National Council for Educational Research and Training (NCERT) conducted the third round of the National Achievement Survey (NAS). The survey was conducted for students in Standard 3 and Standard 8 in a number of subjects including reading and mathematics. According to the NAS survey, only 65 percent of Standard 3 students were able to listen to a passage and comprehend its meaning; 86 percent were able to recognise words; and 59 percent were able to read and understand a passage. In terms of mathematical ability, 69 percent of Standard 3 students were able to solve problems

based on addition and 65 percent could solve problems involving subtraction. The results for division were worse. Only 57 percent of Standard 3 students were able to solve division-based problems.

Inter-State Variations in Educational Development-Education Development Index (EDI) can be used to capture inter-State variations in educational development. EDI is an average of 4 indices. It takes into account 23 variables and groups them into 4 parameters. For example, among other things, the number of schools and school going children are put under access index; student-classroom ratio and provision of basic facilities are put under infrastructure index; availability of teachers and pupil-teacher ratio under teacher index; and overall enrollment under outcome index. The top five States with higher EDI values are Puducherry, Lakshadweep, Sikkim, Himachal Pradesh and Karnataka, shown in Table 1. Though these States are better than the other States, they may not be well placed with regard to all the four indices and so each individual index has to be analysed critically and worked upon. The bottom five States with lower EDI values are Uttar Pradesh, Bihar, Jharkhand, West Bengal and Madhya Pradesh, shown in Table 2.

Table 1: Top Five States – Composite EDI and Rankings for 2013-14

States/Union Territories	EDI	Rankings
Puducherry	0.762	1
Lakshadweep	0.741	2
Sikkim	0.722	3
Himachal Pradesh	0.714	4
Karnataka	0.710	5

Source: NUEPA, 2013-14.

Table 1: Bottom Five States – Composite EDI and Rankings for 2013-14

States	EDI	Rankings
Uttar Pradesh	0.462	35
Bihar	0.491	34
Jharkhand	0.505	33
West Bengal	0.515	32
Madhya Pradesh	0.519	31

Source: NUEPA, 2013-14.

Comparison of EDI values reveals that access is a concern for both the top five and the bottom five States. The governments should either build new schools or improve road connectivity to schools so that more children can access their schools in nearby villages, towns or cities. The teacher index is the deciding factor between the top five and the bottom five States. For the top five States, the teacher index is in the range of 0.8-0.9 while for the bottom five States, the range is 0.2-0.6. This index explains that the inter-State variations in educational development are due to disparity in availability of teachers.

Conclusion :

The greatest achievement of SSA is substantial expansion of schools and major improvement in school infrastructure. Nonetheless, the progress so far has not been satisfactory enough to achieve the target of universal retention by 2010 (later extended to 2015). There is a long way to go in the area of building basic school infrastructure and inducting skilled teachers. A large number of out of school children (11.9 million as per UNESCO Institute for Statistics Data), teacher related issues like vacancies, absenteeism and inefficient training, poor classroom transactions, inadequate teaching-learning resources, low

community participation and quality education are the main areas of concern of SSA that should be addressed through specific measures. SSA guidelines should be revised to ensure optimum utilisation of budgetary resources, meet output targets and cater to special regional circumstances. Under our federal structure, each state will have to work towards the common goal of achieving universalisation of elementary education. A joyful and interactive teaching-learning atmosphere in the school, availability of skilled and dedicated teachers and an increase in the provision of quality of education would definitely attract more students to schools and also increase the retention rates.

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Knowledge is power. Information is liberating. Education is the premise of progress, in every society, in every family.

Kofi Annan

INDIAN CONSUMERS' READINESS FOR ONLINE SHOPPING?

Haseena Sayed, Ruchi Dubey Chaturvedi, Taskin Patel

ABSTRACT

The present study aims at studying the consumer behavior among Indians, in terms of Online Shopping. Online shopping trend has grown so large in many countries, that many companies instead of investing in building malls, invest in online websites and web advertising. The popularity of Online Shopping is growing fast with the advent of new technologies and the creation of interfaces that allow the customers to feel like they are really in a shop. In the present study a comparative analysis model was designed in such a way that comparisons could be made between two age groups: young v/s middle adulthood and also between genders in both the age groups. The sample comprised of 100 respondents, out of which 50 respondents were from the age group of 18 - 40 years (25 males and 25 females) and 50 were from the age group of 41-60 years (25 males and 25 females). Four zones of Mumbai were selected and technique of random sampling was adopted in selecting the participants. All of them were literate and belonged to Middle class. Statistical techniques used were Descriptive Analysis, Chi Square and Correlational Analysis. Results indicate that young adult males show strongest preference for online shopping and have reduced their traditional shopping modes. While only fifty percent young females adults are showing this kind of shift. Even though people belonging to middle adulthood are occasionally indulging in online shopping, they still prefer traditional modes of shopping. Hence, they are selectively using online shopping only for booking, ticketing and purchasing gifts. Young adult females and Middle age adults have expressed apprehensions about online shopping relating to delays, quality and insecure online money transactions. However, the overall higher receptivity of the whole sample for online shopping could be attributed to the fact that they are residing in busy metropolitan city like Mumbai. Online shopping is providing them unique benefits like discounted rates, better after sale services, door step delivery and freedom to purchase goods at any time. Similar observations were also made from the three Case Studies. The three entrepreneurs reported that online purchase (shopping) is here to stay in India and will keep increasing in the years to come, as it does not necessitate purchase of work place/office, helps increase customer reach, saves money on traditional modes of advertising. Further, the facilities of 'Cash on Delivery', discounted price options, convenience of shopping from the comfort of one's home, short delivery span, also attracts customers to shop online. The conclusion of this study can be generalized to enhance the culture of online shopping in India, thereby reducing the stress and strain related to physical shopping.

Key Words : *Online shopping, metropolitan city, environmentally friendly, unique benefits, web advertising.*

Introduction :

The present study aims to highlight the receptivity of the urban middle class Indians towards online shopping and the reasons for indulging in it. It is of special significance as in a busy Metropolitan city like Mumbai, online shopping would help in reducing the stress and strain related to shopping which involves physical movement outside ones residences.

Online shopping has grown to new heights over the last decade and shows no signs of slowing down. The internet has brought practically every store in the world to the finger tips of anyone with internet access.

Online shopping has been created for those shoppers who do not have the time and money to go to a shop and they would rather go online and buy their things there. There has been a vast increase in the variety of products that are available online for the shoppers to buy. Online shopping has become a trend now with the new technologies and the interfaces that have allowed the customers to feel that they are really in a real shop. Online shopping has grown so large that many companies are not investing in buildings and mall spaces, rather in online websites and web advertising. Consumers across the globe are increasingly swapping crowded stores for one click convenience as online shopping becomes safe and popular option.

Review of Literature :

Online shopping is the process of researching and purchasing products and services over the internet. The earliest online stores went into business in 1992, and online retailing took over a significant segment of the retail market during the first decade of the twenty first century, as ownership of personal computers increased and established retailers began to offer their products over the internet. The growth rate of online shopping is gaining pace in India. India is the third largest country in this race lacking behind only USA and china. The growth rate of online shoppers is more than 50 % while the world's average growth rate is just 10-12%. The role of Media, celebrity endorsements and advertisements in this is impactful.

A research was conducted on the Influence of Media Marketing (TV, Movies, Magazines, Internet) on Adolescent Girls by Erica Lauren Sanders (2011). The survey was distributed to the students at the Academy of Canyons, California. The results of this research showed that media had a huge influence on teenage girls, even more than they may be aware of. Media influenced various factors such as, body image, sexual purism, daily lingo, buying trends and initiated a sex obsessed culture.

A paper by Regent Business School (2013), reports the results of an exploratory study which examined the influence of social media on the purchasing behaviour of youth, by surveying a convenience sample of 150 students at a large university in South Africa. It was found that youth are increasingly turning away from traditional advertising media and actively seeking out social media platforms and make frequent purchases using information obtained from social media platforms because they regard it as being sufficient for decision-making, reliable, convenient, and involves less time wastage.

Another Research conducted Pandey, was to study the Impact of Celebrity Endorsements on young generations through TV. A study was conducted on 300 youngsters in graduation and post graduation. The results revealed that advertisement played a vital role in introducing a new product in the family list and making better choices during shopping. After watching an endorsement, most respondents wanted to buy products that were endorsed by female celebrities. Respondents were also of the opinion that TV advertisements helped them make better choice during shopping. Respondents preferred buying branded products over non- branded, which are usually endorsed by celebrities.

The review shows that attitude towards online shopping and intention to shop online is not only affected by the ease of use, usefulness and enjoyment, previous online shopping experiences, and trusts in online shopping. Therefore this study aims to examine and find out consumers perception towards online shopping.

Objectives

1. To measure the perception, beliefs and attitude of consumers in India towards online shopping.
2. To identify the reasons why Indians still prefer traditional method of shopping over online shopping.
3. To understand the internet shopping usage patterns, benefits and problems faced by the Indian Consumers.
4. To study changes in Consumer behavior in relation to Age and Gender.

Hypothesis

- H1: The younger generation (18 yrs – 40 yrs) will indulge in Online shopping more than the Older generation (41 yrs – 60 yrs).
- H2: Men will indulge in Online shopping more than the women.
- H3: There will be a shift observed in the Indian Consumers attitude towards Online shopping with them reporting more benefits and lesser drawbacks.

Methodology :

Sample

The sample comprised of 100 respondents, selected randomly from four zones of Mumbai. 50 respondents were from the age group of 18 - 40 years and 50 from the age group of 41-60 years. Each Age Group had 25 male respondents and 25 female respondents.

Three Case Studies would be conducted on Entrepreneurs who utilize online shopping strategies in their business.

Variables :

Independent Variable

1. Age Groups having two levels: 18-40 Years & 41-60 Years
2. Gender: Male & Female

Dependent Variable

1. Awareness and Frequency of use of online shopping.
2. Online shopping being affected by issues of Safety, Choices offered, After sale services and Convenience.

Tools :

A Self developed questionnaire would be used on the 100 participants to measure the Consumer Behavior of Indians towards online shopping. A semi-structured Interview schedule was developed for the Case Studies.

Procedure :

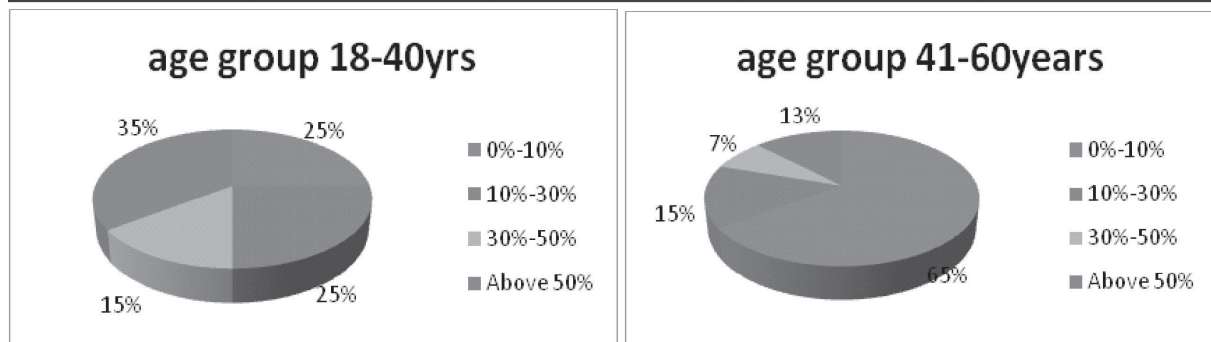
The Self Developed Questionnaire was administered personally to all the 100 participants in the four zones of Mumbai. Further, the Semi-structured Interview schedule was used for obtaining responses from the three Entrepreneurs who utilize online shopping strategies to promote their business ventures.

Results and Discussion :

- l) Descriptive Analysis
- 1) Age Group Differences

Table 1: Percentage of time spent on Internet per day by the Two Age Groups (N = 100)

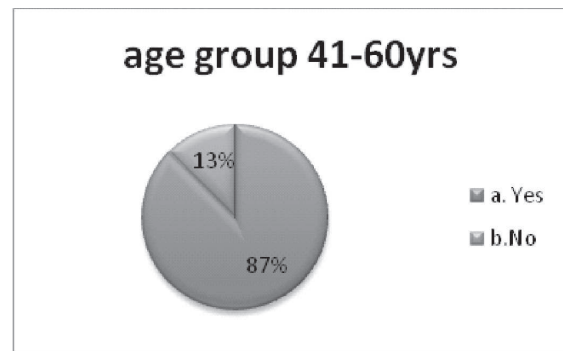
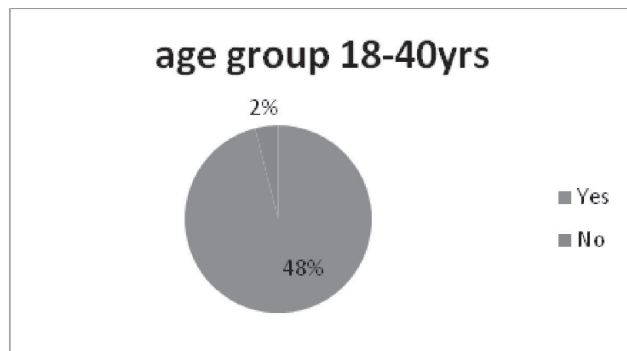
AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
0%-10%	13	25%	32	65%
10%-30%	13	25%	08	15%
30%-50%	08	15%	04	08%
50% & above	16	35%	06	12%



In the age group of 18-40 yrs 25% of the respondents spend 0-10% of their time on internet per day, 25% spend 10-30% of their time on internet per day, 15% spend 30-50% of their time on internet per day, and 35% of respondents spend 50% and above. In the age group of 41-60yrs, 65% of the respondents spend 0-10% of their time on internet per day, and 12% spend more than 50% of their time on internet per day. This leads to the acceptance of H1, as usage of Internet was more by the Younger Age Group.

Table 2: Percentage of Awareness of the Two Age Groups about Online Shopping (N = 100)

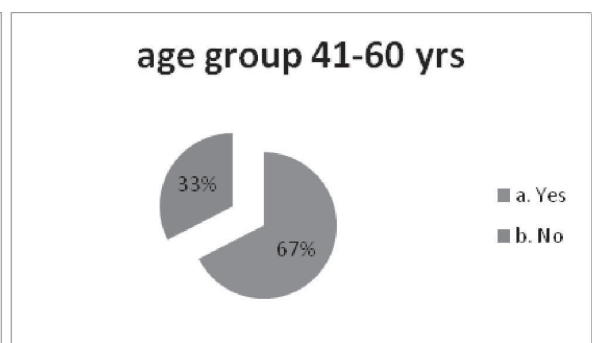
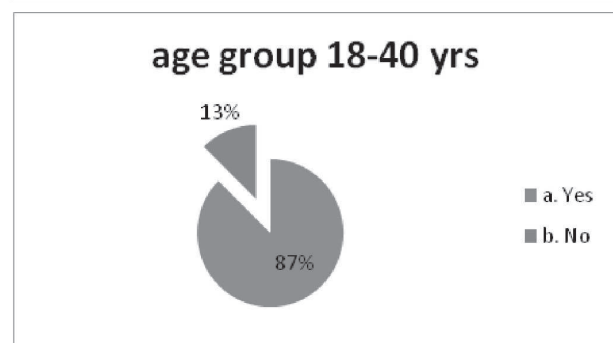
AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
a. Yes	48	95%	44	87%
b. no	02	5%	06	13%



95% of the respondents in the age group of 18-40 yrs are aware of the medium of online shopping as compared to the age group of 41-60yrs, where only 87% of the respondents are aware of the medium of online shopping. This supports H1.

Table 3: Percentage of participants in the Two Age Groups who have done Online Shopping on a regular basis (N = 100)

AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
a. Yes	44	87%	33	67%
b. No	06	13%	17	33%



87% of the respondents in the age group of 18-40 yrs have done online shopping on a regular basis relative to the age group of 41-60 yrs, where only 67% of the respondents have done online shopping. This once again offers support hypothesis H1.

Table 4: Percentage of Two Age Groups who consider online shopping to be safe, convenient, better in after sales services and offering greater choices (N = 100)

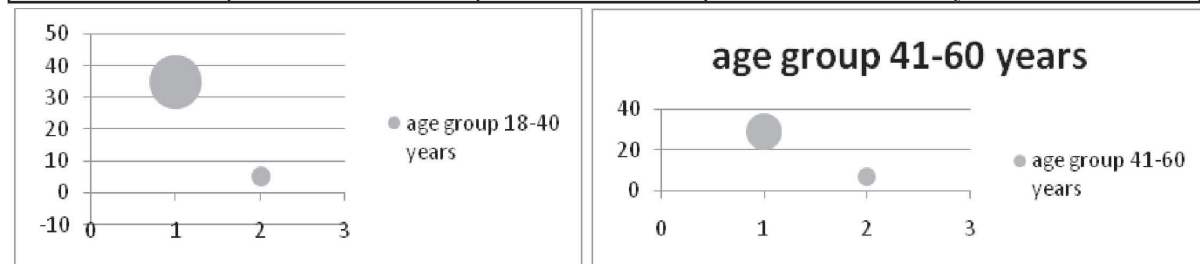
AGE GROUP	18-40Yrs		41-60Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
a. Yes	41	82%	23	47%
b. No	09	18%	27	53%



82% of the respondents in the age group of 18-40 years have positive outlook towards online shopping, while only 47% of the respondents in the age group of 41-60 years voice this. This offers complete support to hypothesis H1 and partial support to H3 as higher age group does seem to have some doubts about online shopping.

Table 5: Percentage of Two Age Groups who are satisfied with Online Shopping (N = 100)

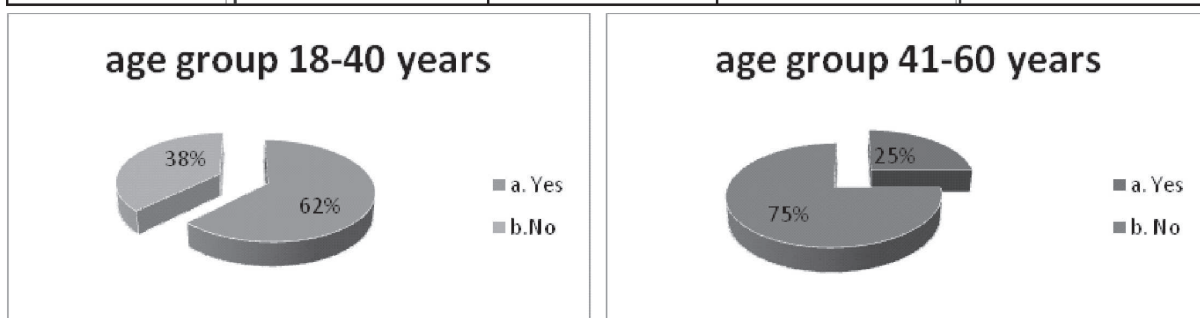
AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
a. Yes	44	88%	38	81%
b. No	06	12%	08	19%



88% of the respondents from the age group of 18-40 years were satisfied with online shopping purchase, as compared to 81% in the age group of 41-60 years. This is in support of hypothesis H3 where a favorable shift is observed among the Indian consumers regarding online shopping.

Table 6: Percentage of people in the Two Age Groups who have reduced conventional shopping modes (N = 100)

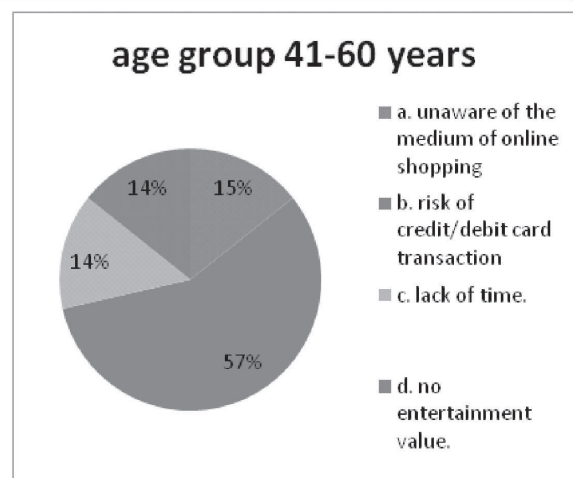
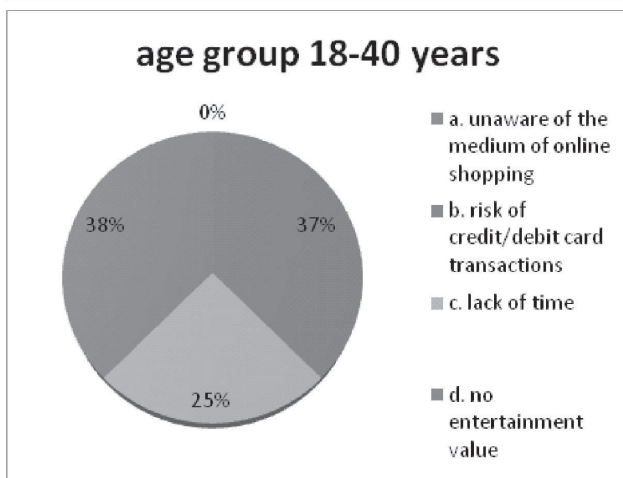
AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
a. Yes	32	63%	13	25%
b. No	18	37%	37	75%



63% of the respondents in the age group of 18-40 years have reduced the frequency of traditional shopping due to online shopping. However, the respondents in the age group of 41-60 years, 75% still prefer traditional shopping methods. This offers complete support to hypothesis H1 and partial support to hypothesis H3 as senior age group still has some misgivings about online shopping.

Table 7: Reasons for Two Age Groups to do online shopping (N = 100)

AGE GROUP	18-40 Yrs		41-60 Yrs	
OPTIONS	RESPONDENTS	PERCENTAGE	RESPONDENTS	PERCENTAGE
• Unaware of the medium of online shopping.	00	00%	01	14%
• Risk of credit/debit card transactions.	03	37%	04	57%
• Lack of time	02	25%	01	14%
• No entertainment value	03	38%	01	14%

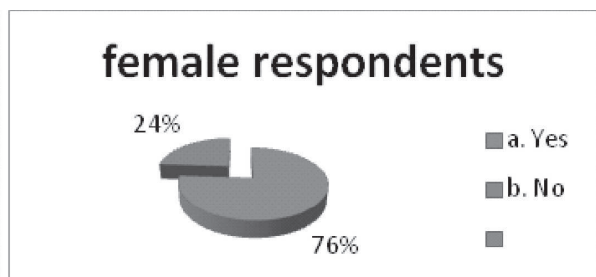
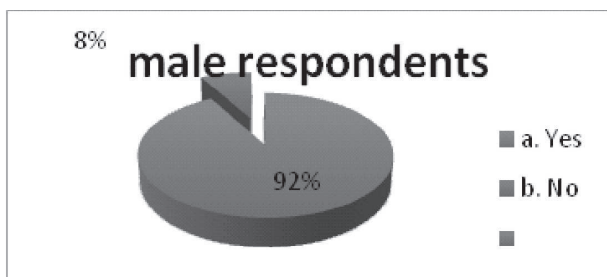


In younger age group only 37% are worried about risk of the use of Credit/Debit cards in Online shopping, relative to 57% of Older age group. Younger age group also feel that Online shopping has lesser entertainment component although it saves their time. However, these two factors do not appear to be affecting the Older Age Group much.

1) Gender Differences

Table 8: Percentage of Males ve Females who consider online shopping to be safe, convenient, better in after sales services and offering greater choices (N = 100)

GENDER	Male	Female
OPTIONS	Percentage	Percentage
a. Yes	92%	76%
b. No	8%	24%



92% of the male respondents consider online shopping safe while only 76% of the female respondents feel the same. This supports H2.

Table 9: Percentage of Males vs Females in terms of items bought from Online Shopping (N = 100)

OPTIONS	Percentage of items bought by Males	Percentage of items bought by Females
• Groceries.	00%	8%
• Cosmetics.	00%	12%
• Books/CDs	12%	8%
• Clothes	32%	24%
• Furniture		00%
• Electronic gadgets.	32%	8%
• Toys.	00%	00%
• Cinema tickets.	16%	20%
• Airplane tickets	08%	20%

Majority of the male respondents purchase clothes and electronic gadgets through online shopping, whereas majority of the female purchase clothes, cinema tickets and airplane tickets through online shopping. It reflects gender differences with regard to online shopping patterns. It offers support to H2.

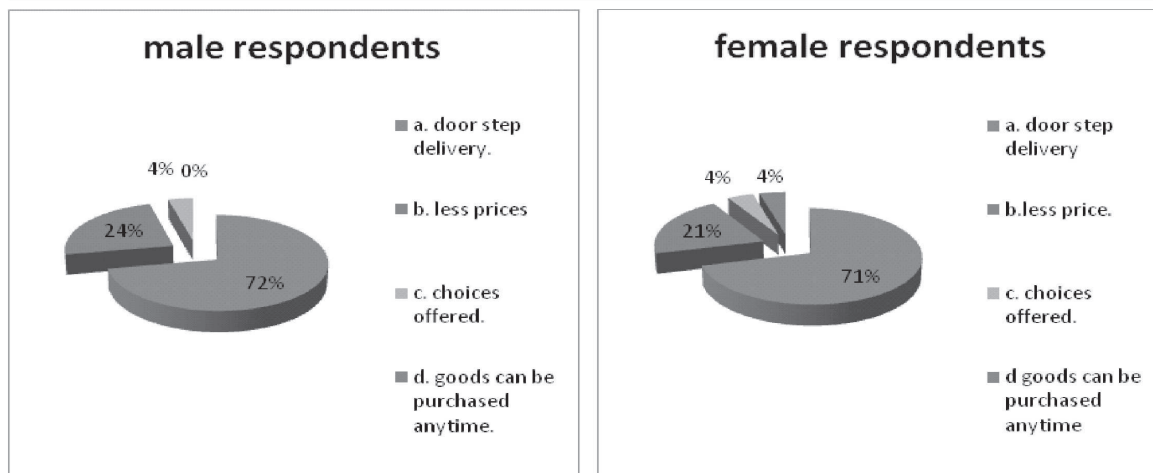
Table 10: Percentage of Males vs Females who have reduced conventional shopping modes (N = 100)

OPTIONS	Males	Females
a. Yes	80%	48%
b. No	20%	52%

80% of the male respondents and 48% of the female respondents have reduced the frequency of traditional shopping due to online shopping. This offers complete support to hypothesis H2 as Males do online shopping more than females. Also offers support for H3 as a shift in shopping trend is observed.

Table 11: Percentage differences between Males & Females regarding the reasons for preferring Online Shopping (N = 100)

OPTIONS	Males	Females
a. Door step delivery.	72%	70%
b. Less price	24%	22%
c. Choices offered.	4%	4%
d. Goods can be purchased at any time	0%	4%



Males and Females are well matched in their reasons for doing online shopping, even though Females indulge in it lesser. Both consider that major benefits are door step delivery system and reasonable prices of goods.

II) Non Parametric Analysis: Chi Square

Table 12: Chi Square value for the Statement: Which Commodities do you usually purchase online? Options: a. groceries b. cosmetics c. Books/CDs d. Clothes e. Furniture f. Electronic Gadgets g. Toys h. Cinema tickets i. Airplane/ Railway tickets j. Others

Groups	Chi Square Obtained	Level of significance (df = 9)	Remarks
Age 18-40 yrs	36.8	$p < 0.01$	Mostly buy electronic gadgets, cloths, cinema tickets and airplane tickets
Age 40-60yrs	34	$p < 0.01$	Mostly buy toys, furniture, air plane tickets and cinema tickets.

Table 13: Chi Square value for the Statement: What are the kinds of problems you have faced during online shopping? Options: a. Delay in delivery b. Quality of products c. Non-delivery d. choices offered e. high prices

Groups	Chi Square Obtained	Level of significance (df = 4)	Remarks
Age 18-40 yrs	36	$p < 0.01$	Delay in delivery & Quality of products
Age 40-60yrs	37.9	$p < 0.01$	Delay in delivery

Table 14: Chi Square value for the Statement: How often do you do Online Shopping? Options: a. often b. very often c. Rarely d. Sometimes e. Never

Groups	Chi Square Obtained	Level of significance (df = 4)	Remarks
Males	20	$p < 0.01$	Maximum were 'often doing' online shopping; while some were also doing it 'only sometimes'
Females	7.2	Not Significant	Equally divided from across all options from 'often doing' online shopping to 'never' using it

Table 15: Chi Square value for the Statement: What are the reasons which stop you from doing online shopping on a regular basis? Options: a. Unaware of the medium of online shopping b. risk of credit/debit card transactions c. lack of time d. No entertainment value

Groups	Chi Square Obtained	Level of significance (df = 3)	Remarks
Males	19.8	$p < 0.01$	Felt that they have 'lack of time', to do online shopping
Females	15.8	$p < 0.01$	Felt that they have 'lack of time', 'it was risky' & there was 'no entertainment value' in online shopping

III) Correlational Analysis

Statement	Comparison Levels	Correlation Value	Significance level	Remarks
What is the benefit of Online Shopping? (N =50, df=48)	Age Group 18-40 yrs	r = + 0.99	p < 0.005	Both the Age Groups reported 'Door step delivery' to be major benefit
	Age Group 40-60 yrs			
Are you always satisfied with the things you have purchased Online? (N =50, df=48)	Age Group 18-40 yrs	r = + 0.95	p < 0.005	Both the Age Groups reported being highly satisfied with online shopping
	Age Group 40-60 yrs			
Have you reduced Traditional Shopping Modes in favor of Online Shopping? (N =50, df=48)	Age Group 18-40 yrs: Males	r = + 0.64	p < 0.005	All Young Males have drastically reduced Online Shopping ; while in Females only 50% have done so
	Age Group 18-40 yrs: Females			
	Age Group 40-60 yrs: Males	r = + 0.99	p < 0.005	Older age group of Males and Females still strongly prefer Traditional forms of shopping
Age Group 40-60 yrs: Females				

III) Case Studies

After taking the viewpoint of 100 respondents of their preference for online shopping, the researchers have taken the viewpoint of three entrepreneurs who have their business presence online and have given their feedback on the reasons of customers being attracted to purchase online and the deterrents of online purchase.

Case Study -1: Purav Shah – Entrepreneur- 'PURAV DIAMONDS' since 2009

International Diamond merchant operating from Bandra Kurla Complex- Mumbai, has business in China, Hong Kong, New York, and India. Mainly in B2B.

Purav is a strong recommender for online shopping as personally he has frequently purchased books, clothes, electronic gadgets, travel plans, etc. online and not experienced any problem in online purchases. As an Entrepreneur, Purav offers online purchase facility to his clients. His business website gives detailed information about his product using which his clients can make informed business decisions.

International clients use this online facility to purchase for 80% of the business orders. While his international clients have no problem with online business dealing, Purav faces problem with his Indian customers who mainly place offline orders due to lack of trust with credit cards and the amount of purchase being high.

Purav suggest that in order to increase online business with his Indian clients, a safety net for online business should be provided i.e. security for use of credit cards. Secondly, a brand promise for the product should be given (i.e. return if you don't like policy)

According to Purav, people are generally getting more comfortable with online shopping due to its sheer convenience and he thinks that slowly this bubble of being wary and suspicious of online shopping will soon burst.

Case Study 2: Mr. Zaid Siddiqui- Entrepreneur- 'BANANA CARTEL'- an online T-shirt printing venture started in 2010.

B2C- only in India. 90% of sales take place via his online business presence. Marketing strategies adopted by Zaid for his online business includes a well developed website and strong presence on Face Book

and Twitter. Social media marketing plays a very important role for his brand visibility and customer relationship.

Zaid's online sale has increased dramatically in the past 3 years due to the 'Cash on Delivery' online purchase provision. Once his customer developed faith in his production, further products are purchased via use of credit/debit cards.

Banana Cartel attracts and maintains clients online by providing them timely and short delivery span, good replacement policies and providing constant updates of his latest designs.

This entrepreneur feels that online purchase can increase in India if the customer develops trust factor in the business venture, increase in the use of credit/debit cards for purchase and the change of Indian customer mentality of inspecting and trying out products before purchase.

Zaid propagates online purchase due to convenience of exposure to a wide range of brands online, availability of discount options, home delivery and multiple payment options.

Case Study 3: Mr Hussein Bharmal –Entrepreneur- 'JOTZ'- supplier of waist leather belts started in 2006

B2B and B2C – Has presence in Mumbai and Bangalore.

Though this entrepreneur started his venture operating from a small office space (at home) and visiting clients in person to show his product, today he conducts 100% of his business online. An absolute promoter of online purchases, he not only does all his personal shopping for himself and his family online, but also encourages his clients to place orders online giving them facilities of 'Cash on Delivery', 'return if not satisfied on inspection' policy and timely delivery of orders.

Though this entrepreneur does not have his own website, he is actively present on Face Book and Instagram which he uses to display his product details. According to Mr. Bharmal, online business presence has saved him from blocking funds in an office and storage space as he places supply orders based on customer order placement. Also he is not required to spend on advertising his products in the traditional manner as advertising online proves very cost effective.

As Jotz belts are mainly for the upper class and the office goers, they are internet savvy, users of plastic money for shopping and face time constraints for shopping of such daily use items. Hence, the success of his online business presence. But, this entrepreneur faces a block for sales with this medium when it comes to the middle class who will purchase only with personal inspection of the product and do not use internet for shopping purposes.

On a comparative note between Indian Shopping Websites and International Shopping Websites, all the three entrepreneurs feel that Indian websites such as Flipkart, Snapdeal, Yebhi.com, Jabong, etc. have come more or less on par with International ones in terms of quality and user interface. While Indian websites use better product filters and product descriptions, they at times tend to have information overload as compared to foreign ones which keep text to the minimum. So it offers support to Hypothesis 3 as there is a shift in the Indian consumers with them becoming more receptive towards online shopping.

Conclusions

The current study has made an attempt to understand the attitude and behavior of Indian consumers towards Online Shopping. Statistical Analysis of the data has given clear indication of increasing significance of online stores in the lives of people residing in Mumbai. The ease and convenience provided by these stores 24*7 has made shopping very easy and cheap for shoppers in Mumbai. Males in the age group of 18-40 years strongly prefer online shopping relative to their female counterparts as well as the older age group. Maximum use for online shopping is for buying essential household items, gifts and for booking tickets. However, some misgivings still remain regarding online shopping, like, misuse of debit/credit cards as it involves unsecured online payment, delay in delivery, no entertainment value and quality issues. This is the reason that the older age group and about fifty percent of even young females still prefer traditional modes of shopping.

From the Case Studies it can be concluded that all the 3 entrepreneurs (cases) believe that online purchase (shopping) is here to stay and will keep increasing in the years to come. From the entrepreneur's viewpoint, online sales does not necessitate purchase of work place/office, help increase customer reach and saves money on traditional modes of advertising. Facilities of 'Cash on Delivery', discounted price options, convenience of shopping from the comfort of one's home, short delivery span, etc., attracts customers to shop online.

The conclusion of this study is that online shopping is a useful and eco-friendly option for people in a busy metropolitan city like Mumbai. Its popularity with time is only going to increase with further advancement in technology. This industry will contribute substantially to the economic growth of India. However, such companies need to urgently address the concerns of their female customers and aged customers.

Limitations

- 1) The research was conducted only in one urban area of India - Mumbai city.
- 2) The sample size was only 100 and comprised of respondents only between the age of 18 - 60 years.
- 3) Variables like, socioeconomic status, family size, birth order, nuclear/ joint family type, were not investigated.

Significance of the study

- 1) The study's findings can be used for understanding the changes in the Indian Consumers attitudes and behavior towards online shopping thereby converting their potential consumers into active consumers.
- 2) More Age groups, Socioeconomic strata's and Geographical locations can be studied to understand the range of internet usage patterns of the Indians.
- 3) The observations of studies can be used by the business strategist, to create awareness and promote online shopping as an option, as it is environmentally friendly; conserves time, energy and effort; provides wide variety of choices; lesser prices of goods; door step delivery and better after sale services.

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WASTE PICKERS IN WESTERN MUMBAI**Rekha Kaklotar****ABSTRACT**

Waste was an unavoidable by-product of human activities. Economic development, urbanization and improved living standards in cities contribute to increase in the quantity and complexity of generated solid waste. If accumulated, it leads to degradation of urban environment, stresses natural resources and leads to health problems. Solid waste management has become a major environmental issue in India. Waste management, however, remains a major challenge for any society, since all natural processes generate waste. Waste pickers play an important, but usually unrecognized role in the waste management system of Indian cities. They collect garbage in search of recyclable items that can be sold to scrap merchant like paper, plastic, tin...etc. This activity requires no skills and is a source of income for a growing number of urban poor people. The present paper intends to present problems of waste picker, their income status and their contribution in sustainable environment. Also, try to give suggestion to improve condition of waste pickers.

Key Words: Health risks, Public attitude, Self - employment, Waste collection, Waste pickers.

Introduction :

The waste pickers are a part of this informal economy whose nature of employment constitutes collection, segregation and disposal of urban municipal waste. With growing urbanization and ever increasing population the problem of managing solid waste has resulted in accumulation of waste at every nook and corner. This challenge has further been aggravated due to lack of adequate capacity, institutional, financial capabilities and skilled resources in collection, transportation, processing and disposal of solid waste. In India, the management of solid waste is an obligatory function of the urban local body (ULBs). Private sector, Informal sector and Community representatives play important role for collection of waste. However, various studies indicate that the municipal authorities in our country have failed in their endeavor to provide even the basic services at a satisfactory level. Attempts have been made in different cities to encourage Public Private Partnership (PPP) in Solid waste management (SWM) and in some cities; this PPP model has demonstrated improvement in service also. However, the present capacity of municipalities in India to manage this process of privatization is extremely limited and there are certain bottlenecks which hamper the smooth functioning of both public and private sectors together in collection and disposal of garbage. It is in place to mention that the informal waste pickers and traders involved in the process of collection and disposal of waste.

Definition of Waste Picker :

“ Waste pickers are those workers whose livelihood depends on informal collection, segregation and sale of scrap. It does not include poor workers such as domestic workers, watchman, doorstep waste collectors hired by contractors, municipal workers, all of whom may be supplementing their incomes through sale of scrap. The latter category earns salary/wages while the Waste pickers do not.”

A **waste picker** is a person who salvages reusable or recyclable materials thrown away by others to sell or for personal consumption. There are millions of waste pickers worldwide, predominantly in developing countries.

Objectives of this study :

1. To understand issues about waste and waste picker.
2. To know the Socio-Economic and Environmental contribution of waste pickers.
3. To give suggestion for improve condition of waste pickers.

Methodology :

Primary and Secondary data used for this research work. Primary information collected through personal interviews with waste pickers who collecting waste in the area of western Mumbai. This information has been developed through literature review, questionnaire survey and open-ended interviews conducted to generate data on Waste pickers. This survey carried out 50 waste pickers's interviewed from western zones of the city where waste pickers reside and operate. For analysis of primary data tables and pie chart used. Secondary information collected through journals, websites, books etc.

Review of Literature :

1. (Hunt, 1996), "Waste pickers make a living by selling materials they collect from dumpsites, bins and roadsides. Typically, this waste comes from domestic, industrial and commercial sources".
2. Cointreau-Levine, 1998, "The risk is greatest in developing countries, where the contact between the solid waste worker and waste is greatest and the level of protection is least. Based on health studies of waste pickers conducted in Bangalore"
3. Van Beukering, (1994), Described the Various forms of informal waste recycling processes function in the cities of Karnataka . There are constant changes in the extent recycled prior to dumping because the direct collection from houses provides little chance for itinerant collectors to collect the recyclables. However, when wastes were dumped by households in street bins, this provided a good opportunity for rag-pickers to recover many of the recyclables.
4. Chanakya and Sharatchandra, (2005), Today, much of the recycling is done by waste collectors collecting wastes from individual households and the quantity of waste recovered this way is very small.

Limitations of This Study :

- This study covered the area of Western Mumbai.
- The analysis of the study depends on answer given by waste pickers.

Problems Faced by waste Pickers:

- They are often displaced in the name of developmental activities.
- Dust and dirty smell goes inside mouth through breathing. Because of that health problem incurred.
- There are pieces of glasses and iron while collecting the garbage.
- Among the most common types of job-related injuries for waste pickers are back and hand injuries caused by lifting heavy objects with little equipment. In a study of 50 waste pickers in western Mumbai almost all workers reported pain in the back, legs, shoulder, arms, and hands. Waste pickers who work in open dumps are exposed to large amounts of toxic fumes, and face other severe threats including being run over by trucks and caught in surface subsidence, trash slides, and fires
- Waste pickers commonly face harassment by police, building people and authorities.
- They are subject to denial of basic and social services like health care, schooling for children, absence of social security besides social marginalization.

Analysis of this study :**1. Socio-Economic contribution:**

In many developing countries these organization and support activities not only benefit waste pickers as a group; they also generate significant economic benefits for the society as a whole. Through their informal recycling activities, waste pickers broaden their sources of income and lower the costs of recycling for municipalities. They also contribute to national industrial competitiveness and benefit the environment. Informal recycling improves industrial competitiveness in two main ways. First, materials recovered by waste pickers are generally cheaper than virgin materials. Second, recycling requires less energy than obtaining virgin raw materials, lowering industry's operating costs. In Mexico,

wastepaper recovered by waste pickers is seven times cheaper than imported wood pulp. It has been estimated that waste pickers reduce the volume of waste by 30 percent, saving the municipality fuel, equipment, and labor costs and extending the life span of dumps and sanitary landfills. Recycling has obvious environmental benefits, and the involvement of waste pickers in recycling programs can enhance those. The recovery and recycling of inorganic material by waste pickers saves energy.

Waste picking provides a source of livelihood to extremely poor people with few other employment opportunities. Though many waste pickers practice their trade as a full-time profession, its flexible hours make it accessible to women with other care responsibilities and to people looking to supplement income from other jobs.

2. Contribution of Waste Pickers in Sustainable Environment:

Three Factors – poverty, gender inequality and poor quality of life are major challenges to sustainable urbanization. There is a greater participation of voluntary organization along with Municipal Corporation in the field solid waste management. The treatment of waste can become a potential opportunity to increase the people’s participation in the whole process and make them aware of their own

responsibilities. This initiative can also convert the wet waste into green gold and make a considerable difference in the environment. Use of such manure or soil in the cities will stop the relentless exploitation of hills and river basins in the rural areas. It will also create better working conditions for the municipal conservancy workers who struggle day and night to keep the cities clean. It will bring the necessary attitudinal change in the people, which will help in the gradual acceptance by the society as responsible partners of the environmental entrepreneurship program.

3. Problems Encountered in Data Collection:

At the initial stage of the survey, the Waste pickers were not co - operating with researcher for answering to the quarries. Gathering reliable information was also difficult since most of the waste pickers were illiterates. They were reluctant to speak on their income and other personal details.

Waste Collection Time :

Waste pickers have to spend some time in the collection of waste from different sources. Spending time on waste collection depends on the quantity of waste generated. In the study it was found that majority (76%) of the waste pickers collecting waste in early morning and 24% of thewaste pickerscollecting waste throughout day. A waste picker began his work as early as 4 am, in order not to miss the waste. Whenever the bag was full, they returned to the store or trade centre to sell these earnings.

Table: 1
Waste Collection Time

Time	frequency	Percentage
Early Morning	38	76%
Throughout Day	12	24%



Waste Segregation :

Segregation is an important aspect in solid waste management. Proper segregation of waste would lead to better options and opportunities for its scientific disposal. During the survey, it was revealed that 24% of the waste pickers collected waste materials without being segregated the site and remaining 76% of waste pickers segregated the waste materials at the site itself. After segregated the recyclable materials from the waste, most of the waste pickers have the habit of selling the waste. In the investigation it was observed that 80% of waste collectors sold the collected waste materials on the same day itself.

Table: 2
Segregate of Waste

When Segregate	Frequency	Percentage
Before	38	76
After	12	24

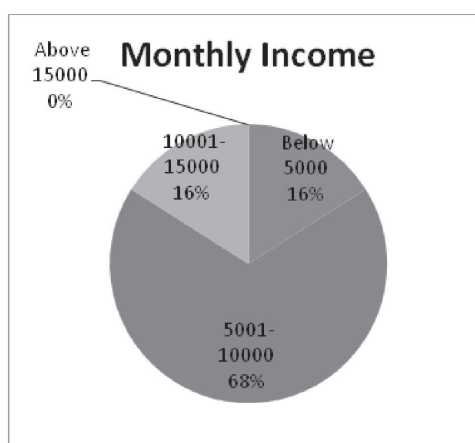


Monthly Income :

Due to collection and selling the waste, waste pickers are earning money. Majority 68% of the waste collectors earned Rs. 5000-10,000 per month, 16% of the respondent earned Rs. Below 5000 and 16% earned a monthly income between 10001 to 15000, but no one waste picker earned more than Rs. 15000 per month. Those who earned between Rs. 5000 to 15000, more than three family members of this respondent were connected this activity. Survey also found that most of women and children's are doing this work and male of this family doing other activity .Because this income is not enough for run the family.

Table: 3
Monthly Income

Income	Frequency	Percentage
Below 5000	08	16
5000 to 10,000	34	68
10,000 to 15,000	08	16
Above 15,000	00	0



Occupational Health Hazards and Precautionary Measures:

Waste consists of hazardous and toxic materials. While collecting and segregating the waste, waste pickers should adopt precautionary measures. In most of the cases, there is a chance of cause of health hazards to waste pickers. In the survey it was indicated that almost waste pickers are facing problems like back pain, headache, injuries, lung disease, body pain etc. Lack of precautionary safety measures and lack of awareness regarding health were the main causes of health diseases. Waste pickers did not take too much care of their health because of ignorance and poverty. The survey showed that 100 % of waste collectors are not using all kinds of health measures like cap, hand gloves, plastic coat mask etc. All are using only one or two types of health measures, like 27% used Plastic coat, 31% using Mask, 13% using Cap and 29% using Hand gloves. Lack of precautionary measures might produce health hazards to them.

Job Satisfaction:

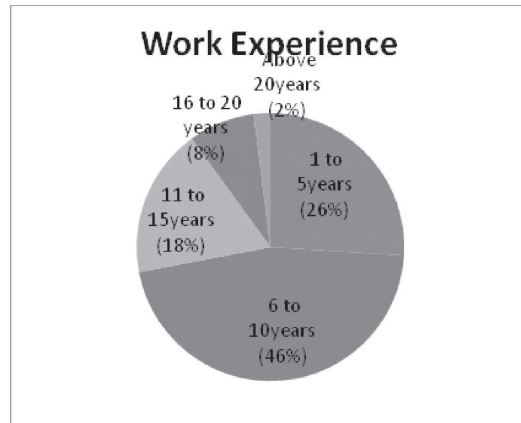
Job satisfaction is very important in any profession. During the survey we asked the waste pickers about the job satisfaction, 51% of the respondents were not satisfied with waste picking job because of the hardship involved in the long hours of work and poor remuneration; other 49% however, expressed satisfaction.

Period of Service:

Once the waste picker entered and got adjusted to that environment, it is not easy to come out of from that service. In the present study it was cleared that 46% Waste Pickers have 6 to 10 years work experience, 26% Waste Picker are working since 1 to 5 years, 18% have 11 to 15 years experience, 8% Waste Pickers are engage with this work since 16 to 20 years and 2% are doing this activity more then 20 years.

Table: 4
Period of Service

Years	Frequency	Percentage
1 to 5	13	26
6 to 10	23	46
11 to 15	09	18
16 to 20	04	8
Above 20	01	1

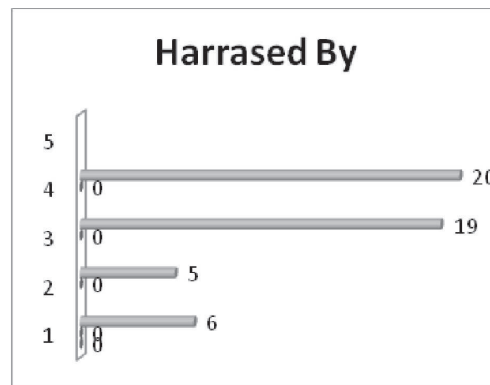


Public Attitude and Harassment:

During the survey we asked a question to the waste picker about the public attitude and harassment. They felt a non-cordial attitude. Many people treated them as untouchables and made harassments. A few public had a cordial attitude towards them. During survey it is also found that waste pickers harassed by their Colleagues, their boss, building people and BMC people also. The following data show that most of 20 waste pickers were harassed by building people.

Table: 5
Harassment in Work Places

Harassment By	Frequency	Percentage
Colleagues	06	12
Boss	05	10
Building People	20	40
BMC	19	38



From above detailed analysis researcher found that...

1. Waste picker is a caste and gender based activity.
2. 52% of waste pickers are from age group 31-40 years.
3. 42% waste pickers took education till primary and 50% have till secondary.
4. 68% waste pickers are getting monthly income between 5000 to 10,000.
5. 46% waste pickers have 6 to 10 years experience.
6. All waste pickers are collecting all types of waste like plastic, news paper, glass, iron etc. and the price per Kg. of all waste are as follow :
Plastic 4 to 25, News paper 8 to 10, Glass 1 to 10, Iron 8 to 35.
7. During working hours waste pickers are using health measures like cap, hand gloves, overcoat, mask etc.
8. 76% waste pickers are collecting waste in early morning.
9. 40% of waste pickers dispose this waste themselves and 60% of waste pickers are giving this waste to others for dispose.
10. 40% of waste pickers harassed by BMC, 40% are from building people and 20% are from others.
11. 24% of waste pickers segregate waste afterward and 76% waste pickers collecting waste separately.

Suggestions to Improve Condition of Waste Picker:

- It is important that this informal sector builds a relationship with the local bodies so as to help them to improve their living standards and livelihood patterns.

- They should be imparted proper training to understand the handling rules of waste management and environmental threats occurring due to improper disposal of waste.
- The city municipal, who is the responsible party for waste management and treatment, plays an important role to such project by providing the Fund and effective rules and regulations.
- NGOs can play an important role by mobilizing the community through various social Programs. In the case of Mumbai, SMS plays a pivotal role to improve women waste-pickers' living standards by providing training and education.
- Private sectors who are interested in the business model can also be the source of funding. Rich communities, hotels, restaurants and resorts are able to provide funding to kick off the project while reaping the fruit of their investment in the form of waste management, quality manure as well as free supply of cooking gas, depending on the amount of investment and size of the plant.
- There are various waste management technologies available in developing countries also. So, simple, cost-effective, suitability important for successful implementation.
- Organizing and training women waste pickers and issuing identity cards to them.
- Helping them establish self-help or micro-credit groups
- Helping them get the right price for the dry (recyclable) waste collected
- Promoting health awareness and education programmes
- Conducting awareness programs in schools and colleges to promote recycling
- Motivating and Helping citizens Institutions and Corporate to adopt Zero waste concept.' **Zero Waste**' means... Waste generated in your house is manageable waste. Do not send it to the dumping grounds. Segregate it at source into dry and wet waste.

Conclusion:

Incorporating waste pickers into waste management and recycling programs can in many cases be socially desirable, economically viable, and environmentally sound. To do so, however, decision makers need to recognize that waste pickers can be an asset, and municipalities need to engage with them as potential partners. Waste pickers have already started to organize themselves using different business models. In some countries governments have launched programs to support this formalization. Similarly, international donors are increasingly integrating waste pickers into programs to foster urban development, promote a cleaner environment, and increase recycling activities.

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THE ROLE OF INTENSIVE AND EXTENSIVE MARGINS IN INDIA'S EXPORT BASKET

Falguni Desai

ABSTRACT

The paper examines the growth in export of India along Intensive and Extensive margins ndia to 8 country groups classified on the basis of income: High income OECD plus non-OECD countries (51), Least Developed countries(48), Low and Middle income East Asia and Pacific countries (24), Low and Middle income Europe (22), Low and Middle income Latin America and Caribbean countries (29), Low and Middle income Middle East and North Africa (12), Low and Middle income South Asia(08) and Sub Sahara Africa (47). The main findings of the study are: i) growth in exports was mainly accounted for by intensive margins and ii) extensive margins were important for Low and Middle income country groups.

Key Words : Exports, Trade, Intensive & Extensive margins *JEL classification:* F10, F14

Introduction :

The total exports of India to the world increased from US \$ 21522 million to US \$ 226351 million during the period from 1993 to 2010. The Compound average growth rate of exports was 9.66 percent between 1993 and 2000 and 17.93 percent between 2000 & 2010. Given this huge increase in exports we are interested in finding out: How has the geographical distribution of exports of India evolved over time? Has the growth in exports taken place along intensive or extensive margins? Exports can grow if countries can export more of the products they are already trading, which is defined in the literature as the intensive margin. Countries can sell already traded products to new markets, or countries can sell new products that were not exported before, the so called extensive margins. In terms of growth of exports at the margins, in line with international evidence, we find that most of the growth in exports has occurred at the intensive margins. But extensive margins in growth of exports of India to Low and Middle income country groups are important. The rest of the paper is organized as follows. In Section 2 we discuss the data sources used in the study, Section 3 examines the direction of exports to 8 country groups, Section 4 studies the Intensive and Extensive margins of exports Section 5 brings out the main conclusions of the study.

2.0 Data Sources :

In order to study the changes in the shares of different regions in a country's total exports, and role of intensive and extensive margins of trade, disaggregated data, comparable over a long period of time is used.

WITS database provides a list of standard country groups, of which we have considered list of country groups classified on the basis of income. There are 8 standard country groups, namely: High income OECD plus non-OECD countries (51), Least Developed countries (48), Low and Middle income East Asia and Pacific countries (LDCEAP: 24), Low and Middle income Europe (22), Low and Middle income Latin America and Caribbean countries (LDCLAC:29), Low and Middle income Middle East and North Africa (LDC MNA: 12), Low and Middle income South Asia(LDCSAsia: 08) and Sub Sahara Africa (SSA:47), which we have taken as sample country groups for the present study.

The intensive and the extensive margins of total exports of India to world and 8 country groups is examined in section 4 of the paper for, which we employ highly disaggregated data available at SITC 5 digit level for the years 1993, 2000, and 2010. While, the Harmonized system of classification has been widely used because it contains highly disaggregated data, there have been frequent revisions. We therefore, prefer to use SITC classification due to better consistency. The data is sourced from UNcomtrade and WITS data base.

3.0 Direction of exports :

An important question concerning the exports of India is, whether significant changes in the share and direction of exchange has taken place or not. Export share to a region/country, tells us how important

a particular trade partner is in terms of the overall profile of an economy. Changes in the export shares over time may indicate that the economies in question are becoming more integrated. A high value for a region indicates greater importance of selected region. We examine the major trends in overall shares of exports of India to eight groups of countries.

..... (see Table1).....

Some of the major observations are:

- The share of High income OECD plus non-OECD countries in total exports of India has declined, but they still continue to absorb the largest shares of exports from India. The share of this group of countries in total exports from India fell from 69.33 percent in 1993 to 58.24 percent in 2010.
- The share of LDC EAP countries in total exports from India tripled to 14.6 percent in 2010.
- Thus, we see that although the High income OECD plus non- OECD countries have dominant shares; a significant increase in the share of the remaining country groups has taken place, although from a small base.

So, the next question is: Has the growth in exports been along the intensive or extensive margins? The following section answers these questions.

4.0 Intensive and Extensive Margins of Trade :

It was only recently that trade in new goods, i.e. at 'extensive margins' has begun to attract a great deal of attention

4.1 Review of Literature :

There is abundant literature, which provides empirical evidence linking greater variety of products to trade liberalization, regional trading arrangements, country size and levels of per capita income and growth of trade. Feenstra and Kee (2005) find significant increase in Mexico's export variety, since NAFTA went into effect and also find evidence that china was catching up in terms of increase in exporting product variety. Kandagon (2003) analyzing the increase in transition countries exports to their non-traditional partners, report not only increased specialization but also an increase in variety in product categories. Hillbery and McDaniel (2002) found that commodities that were not exported to NAFTA markets in 1993 were exported and industries in the USA were facing competition from the NAFTA markets.

Besedeus and Prusa (2011) decompose the aggregate growth of exports into extensive margins, survival and deepening intensive margins for 27 developed and developing countries for a period from 1973 to 2003, and find that all countries experienced an increase in extensive margins, and that the survival of exports of the USA and East Asian tigers was much larger than that of the developing countries & Latin America. Berthelon (2009) study on growth of Chilean exports find that almost 50 percent of export growth between 1999 & 1990 occurred at extensive margins, but growth in exports in subsequently was due to intensive margins. Brenton and New farmer (2007) find that exports of developing countries were primarily driven by growth at the intensive margins, while the extensive margins contributed little to the export growth of developing countries. Felbermayr and Kohler (2006) find that extensive margin played a larger role in the growth of world trade between 1950 and 1970 and again in the mid 1990s, while the intensive margins was more important in the intervening years. Kang (2006) provide evidence that extensive margins have played an important role in increasing the exports of Korea and Taiwan and their study finds that more varieties were exported to rich countries. Hummels and Klenow (2004) found that the larger economies exported higher volumes of each good (intensive margins), a wider set of goods (the extensive margins), and exported higher quality of goods. Amiti and Freund (2010) decompose China's exports along intensive and extensive margins for the period from 1992 to 2006 and conclude that exports growth was largely the result of intensive margins, where as the share of extensive margin i.e. new products and new markets comprised 5 percent to 15percent of export growth.

4.2 Methodology and Results :

Following Amiti & Freund (2007) and Feenstra (2005) we decompose the growth in exports of India along the intensive and the extensive margins and derive the index of variety. Intensive margins is defined as export growth due to expanding trade of existing goods and extensive margins is due to exports of new products and to new markets. The decomposition of trade growth is as follows:

$$\frac{\sum_i V_{ti} - \sum_i V_{oi}}{\sum_i V_{oi}} = \frac{\sum V_{ti} (I_{to}^E) - \sum V_{oi} (I_{to}^E)}{\sum V_{oi}} - \frac{\sum V_{oi} (I_{to}^D)}{\sum V_{oi}} + \frac{\sum V_{ti} (I_{to}^N)}{\sum V_{oi}} \dots\dots\dots(2)$$

- V_{ti} = Value of trade at time t in Product i ($V_{ti} = p_{ti}q_{ti}$)
- I_{to}^E = Indicator variable that is one if the product was exported in both period t and period o (existing products)
- I_{to}^D = Indicator variable that is one if the product was exported in period o and not in period t (disappearing products)
- I_{to}^N = Indicator variable that is one if the product was exported in period t and not in period o (new products)

This is an identity where total growth in trade relative to the base period is decomposed into three parts: (i) the growth in products that were exported in both periods, the intensive margin; (ii) the reduction in export growth due to products no longer exported, disappearing goods; and (iii) the increase in export growth due to the export of new products. This decomposition indicates the extent to which churning has taken place in the exports of a country. In order to measure increase or decrease in the variety of commodities exported we employ the Feenstra index of variety, which is defined as follows:

The Feenstra index of variety:
$$\frac{\frac{\sum V_{ti} (I_{to}^E)}{\sum V_{ti}}}{\frac{\sum V_{oi} (I_{to}^E)}{\sum V_{oi}}} \dots\dots\dots(3)$$

The index will be equal to one if there is no growth in varieties relative to the base period and less (greater) than one if the number of varieties has grown (declined).

4.3 Simple Product Count Method :

At a basic level, we start by looking at the number of products exported by India to 8 country groups in 1993, 2000 & 2010. We look at total number of active export lines and disappearing products from the export basket between two time periods. We define an active export line, if product x was exported from India to country group i in period t. Disappearing product lines are defined as a product x, which was exported in period t but not in period t + 1.

.....(See Table 2).....

Table 2 shows the number of active export lines and number of disappearing products form India's export basket for the year 1993, 2000 & 2010. For instance, India exported a total of 562 products in 1993 to LDCLAC, which increased to 1758 in 2010. But on the other hand, the disappearing products are a cause of concern. India exported a total of 728 in 1993, 1108 in 2000 and 1701 in 2010 to Low and Middle income Europe, of which 175 products have disappeared between 1993 and 2000 and there were 172 products, which were no longer exported in 2010, but were exported in the year 2000. Similarly, of the 984 total active export lines to LDCMNA in 1993 and 1444 in the year 2000, 154 products which were being exported in 1993 were no longer exported in 2000 and the corresponding number for the year 2012 was 144. This kind of an analysis gives a broad picture of the churning which has taken place in the export basket.

4.4 Digging Deeper: Analyzing Intensive and Extensive Margins of 8 country groups

To understand the role of intensive and extensive margins in growth of total exports of India to world and to 8 country groups, we decompose the growth in exports along the intensive, extensive margins and disappearing margins as defined earlier in this section. Table 3 and 4 present the summary statistics of the findings:

The total growth of export from India to the world during the years 1993 and 2000 and between 2000 and 2010 was 90 percent and 318 percent respectively. We find that most of the growth in exports during the period 1993-2000 was along the intensive margins. New or extensive margins contributed 2.76 percent of total exports in 2010. The Feenstra's Index of variety was less than unity, implying that growth in variety had taken place during this period in India.

.....(see Table 3).....

.....(see Table 4).....

- The total growth of exports from India to all the 8 country groups was higher during the decade 2000 – 2010 when compared to 1993 – 2000, and was again largely driven by intensive margins. For instance, during the period 1993-2000, of the total growth in exports of 310.77 percent to LDC LAC and 194.7 percent to SSA, the intensive margins were 81.74 percent and 95.08 percent, and the extensive margins were 19.2 percent and 5.79 percent respectively.
- Similarly, during the decade 2000-2010, of the total increase in exports of 700.21 percent to LDC EAP, 640.7 percent to LDC EAP and 542.6 percent to LDC LAC, the contribution of the intensive margins to this phenomenal increase in exports was 85.1 percent, 90.16 percent and just about 11.40 percent respectively. The contribution of extensive margins to total growth in exports to LDC EAP was 15.18 percent, LDC MNA was 10.87 percent and in case of LDC LAC, the extensive margins contributed 102.67 percent of the total growth in export. Thus, in the case of LDC LAC the growth in exports was largely due to extensive margins, unlike in the case of LDC EAP and LDC EAP where growth in exports was largely accounted for by intensive margins of trade. Similarly, of the total growth in export of 313 percent to Low and Middle income Europe, 33.58 percent was due to extensive margins. But two points need to be highlighted so that the role of extensive margins in increasing the total growth of exports is not overtly exaggerated in context of Low and Middle income country groups. Firstly, the huge increase in the total growth of exports to 7 country groups with exception of High income OECD plus non-OECD countries from India was from a very low base. For instance, the share of LDC EAP in total exports of India in 1993 was 5.81 percent which increased to 14.68 percent in 2010 (see Table 1). So, if the total growth in exports during the period 2000-2010 was 700.21 percent, of which extensive margins were 15.18 percent, than the contribution of extensive margin viewed in this context does not appear to be significant. Secondly, the disappearing margins of trade for LDC EAP, Low and Middle income Europe, LDC LAC and LDC MNA are also quite high. In other words, sustainability seems to be an issue.
- The Feenstra index so calculated, which denote change in variety was also less than the critical value of one, implying that there was an increase in the variety of products being exported. The values of the index for LDC EAP, Low and Middle income Europe, LDC LAC for the decade 2000-2010 was 0.88, 0.77, and 0.56 respectively. While, comparing the value of the Feenstra index for respective country groups, we find that value of the index is less than one for all country groups, except High income OECD plus non-OECD country groups in both the periods.

5.0 Conclusions :

We have undertaken a detailed analysis of the changes in direction of exports of India and the contribution of intensive and extensive margins in total growth of exports for a period from 1993 to 2010. Although the High income OECD plus non- OECD countries continue to enjoy dominant shares of exports, a significant increase in the share of the remaining seven country groups classified on the basis of income has taken place, although from a small base. We find that most of the growth in exports during the period 1993-2000 was along the intensive margins and the New or extensive margins contributed to 2.76 percent of total exports in 2010. The value of the Extensive margins for Low and Middle income groups of countries are high, but considering the share of these country groups in total exports of India, we can conclude it was not significant.

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Appendix 1

Table 1 - Direction of India's Exports

Partners : On basis of Income	India		
	1993	2000	2010
All high-income (OECD plus non-OECD)	69.33	70.87	58.24
Least Developed Countries --- LDC	4.09	4.06	5.41
Low & Middle income East Asian & Pa	5.81	6.59	14.68
Low and Middle Income Europe --- LD	4.19	3.24	2.5
Low and Middle income Latin America	1.04	2.03	3.26
Low and Middle income Middle East Africa	2.33	2.27	3.8
Low and Middle income South Asian c	4.14	4.06	5.04
Sub-Saharan Africa SSA -- SSA	2.77	4.16	6.43

Source: Author's calculations based on WITS data base

Table 2 : A simple count method of India's Export lines to 8 Groups of Countries (SITC 5 digit level)

Country groups	Active Export lines			Disappearing Export lines	2000-2010
	1993	2000	2010	1993-2000	
High Income OECD Countries	2171	2474	2506	91	163
Least Development countries	1573	1953	2368	162	118
Low & Middle Income East Asia & Pacific	1299	1834	2241	144	161
Low & Middle Income Europe	728	1108	1701	175	172
Low & Middle income Latin and Caribbean countries	568	1189	1758	79	154
Low & Middle Income Middle East & North Africa	984	1444	1963	154	144
Low & Middle Income South Asia	1585	2043	2367	141	141
Sub Saharan Africa	1499	1982	2272	131	154

Source: Author's calculations based on WITS data base

Table 3 Intensive & Extensive Margin of India's Export 1993-2010

Share of total Export Growth from				
Year	Intensive	Extensive	Total Export Growth %	Feenstra Index
1993-2000	99.4	0.59	90.2	1.008
2000-2010	97.7	2.76	325	0.99

Source: Author's calculation based on WITS data base

Table 4 Intensive and Extensive Margins of India w.r.t 8 country groups

Country groups	1993 – 2000					2000 – 2010				
	Intensive Margin	Extensive Margin	Disappearing Margin	Total growth in exports %	Feenstra Index	Intensive Margin	Extensive Margin	Disappearing Margin	Total growth in exports %	Feenstra Index
High Income OECD Countries	99.56	1.04	0.60	97.9	1.00	98.91	1.76	0.68	257.3	1.00
Least Development countries	97.5	6.25	3.77	98.25	1.01	90.51	9.78	0.29	447.9	0.93
Low & Middle Income East Asia & Pacific	97.5	11.43	8.99	122.06	1.05	85.05	15.18	0.23	700.21	0.88
Low & Middle Income Europe	80.04	30.49	10.53	43.4	0.95	67.52	33.58	1.10	313.0	0.77
Low & Middle Income Latin America & Caribbean Countries	81.74	19.18	0.92	310.77	0.88	11.40	102.67	14.07	542.6	0.56
Low & Middle Income Middle East & North Africa	79.19	24.58	3.77	106.11	0.91	90.16	10.87	1.03	640.7	0.97
Low & Middle Income South Asia	95.6	6.99	2.67	95.88	0.99	93.9	6.33	0.28	412.5	0.96
Sub Saharan Africa	95.08	5.79	0.87	194.7	0.98	86.5	14.11	0.63	459.3	0.91

Source: Author's calculations based on data from WITS database

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ATTITUDE OF FARMERS TOWARDS AGRICULTURAL INFORMATION AND THEIR ADOPTION INFLUENCED BY NEWS PAPERS

Harshada Rathod

ABSTRACT

With the increasing literacy levels in rural areas, the print media has been having tremendous impact in changing the agriculture scenario. It is believed that information through print media is definitely well organized and easily understandable. Besides this, it has entertainment value. In addition to the routine news story, farm literature also provides pleasant humorous or interesting features of various kinds which give the reader a light entertainment. The development of print media as a source of farm information has given birth to a new discipline now known as agricultural journalism.

There is scope to improve this information regarding agriculture by publishing it in local language newspapers to make it more understandable, interesting and acceptable to the farmers. It can also be concluded that newspapers play an important role in popularizing the agricultural practice of the farmers through its credible writing of agricultural journalism.

Key Words : Attitude, Adoption, Disseminate, Print Media, Agricultural Journalism, Subscriber

Introduction :

Scientific knowledge in different aspects of agriculture is growing at a fast rate. However, this knowledge has to reach the farmers in the shortest possible time and in the most effective manner to bring about maximum benefits to the farmers who are basically in the villages. This is possible only if there is sound communication strategy which would effectively and quickly disseminate the latest technological information to the farming community.

With the increasing literacy levels in rural areas, the print media has been having tremendous impact in changing the agriculture scenario. It is believed that information through print media is definitely well organized and easily understandable. Besides this, it has entertainment value. In addition to the routine news story, farm literature also provides pleasant humorous or interesting features of various kinds which give the reader from the agricultural sector a light entertainment. The development of print media as a source of farm information has given birth to a new discipline now known as agricultural journalism.

In all development programmes, the supportive role of press can hardly be denied. How this role is being performed is of interest to all concerned with rural development programmes. Considering the importance of newspaper in the transfer of technology among the farmers, the study was undertaken with the following objectives.

Objectives:

- a. To know the place allotted for coverage of agricultural information compared to non-agricultural information.
- b. To assess the utility of agricultural information, as perceived by readers.
- c. To study the attitude of farmers with regard to the agricultural information published in newspaper.
- d. To identify the correlation of farmers attitude towards the agricultural information published in newspapers.
- e. To find out the effect of adoption of technology by the farmers by reading information published on agricultural technology in regional language newspaper

Methodology:

The present investigation was undertaken in Nadiad Taluka, Gujarat State. To elicit the information regarding newspaper reading by farmers and their attitudes towards the agricultural coverage 241 farmers reading newspaper were selected randomly and the data were collected with the help of an interview schedule. Content Analysis was done by counting information under different headings, secondary data was collected from various published sources.

Review of Literature:

According to **Klapper (1966)** print alone, among the media, allows the reader to control the occasion, the pace and directions of his exposure and permits him re-exposure more easily than other media. The printed word has a lasting power beyond that of the spoken word or visual image. The readers can read print media at their leisure and can keep it for future reference.

Robert Lawrence, (1965) observes that no country has ever modernized without dealing with the basic task of communication. The establishment of low-cost self supporting rural newspaper is one of the most natural, easiest and fastest means of doing so.

The Rural Press Development Seminar on 'function and organization of Print Media for Rural Development, held in Nairobi (Kenya) in 1980, concluded, rural newspapers can serve as an effective tool of communication. It can promote and sustain literacy.

Patel S.M.'s (1982) study has revealed that a majority (71 %) of the respondents utilize agricultural news published in 'Gujarat Samachar' to a medium extent where as 17 percent and 12 percent of the respondents utilize it to low and high levels respectively.

Patel B.K. (1988) indicates that 78.33 percent and 21.67 percent of the readers regard the "Krishi-go-Vidya" magazine as 'most effective' and 'effective' respectively. No reader rates it as 'less-effective'.

Hasan (1995) has studied the impact of magazines in the promotion of knowledge of the subscribers. He has found that in the case of the 'Indian Farmers Digests' a majority of the subscribers (60.66 %) are affected more by the information given in the magazine, while 'less impact' on a few subscribers.

Singhad Laharia (1989) found that a majority of farmers from the young to middle age group with high school education, having agriculture as their prime occupation and medium sized land holding read newspapers and farm magazines to gain knowledge on agricultural information.

Findings:

Results obtained from the present investigation are summarized as under:

(a) Place Allotted for Coverage of Information on Agricultural:

Place of Agricultural Information compared to Non-Agricultural Information -It was observed that most of the space was occupied by non-agricultural information i.e. 95-93 percent, whereas, very negligible space was given for agricultural information. It has been observed that out of total space given to agriculture, 58 percent space was occupied by agricultural advertisement, 23 percent space was allotted for information on forestry and other related items while only 19 percent space was used for agricultural news. The above findings are in line with the findings reported by Sawant (1987). Utility perception scale development by Jondhale (1988) was used to assess the utility of newspaper for farmers.

Majority (60.17 %) of subscribers conceived the content to be very easy to read, followed by somewhat difficult in reading (22.82 %) and very difficult in reading (17.01 %). About 66.89 percent subscribers rated the newspaper as moderately credible followed by 17.43 percent who regarded it as highly credible and the balance 16.18 percent considered it as less credible.

Table 1
Distribution of Respondents As Per their Utility Component

Sr. No.	Category	Frequency	Percentage
1	<u>Readability</u>		
	Very Easy	145	60.17
	Difficult	55	22.82
	Very Difficult	41	17.01
2	<u>Credibility</u>		
	High	42	17.43
	Moderate	160	66.39
	Less	29	16.18
3	<u>Understandability</u>		
	Easy	161	66.80
	Moderate	62	25.73
	Difficult	18	7.47
4	<u>Practicability</u>		
	Practicable	45	18.67
	Somewhat	155	64.32
	Very little	41	17.01
5	<u>Terminology</u>		
	Easy	80	33.20
	Moderate	130	53.94
	Difficult	31	12.86
6	<u>Timeliness</u>		
	Very Timely	157	65.15
	Reasonably Timely	61	25.31
	Not timely	23	9.54
7	<u>Accuracy of Information</u>		
	Perfectly Accurate	146	60.58
	Accurate	78	32.37
	Some what	17	7.05
8	<u>Coverage of Subject Matter</u>		
	Sufficient	50	20.75
	Some extent	150	62.24
	Insufficient	41	17.01
9	<u>Clarity</u>		
	Clear	120	49.79
	Partially Clear	108	44.81
	Not Clear	13	5.39
10	<u>Directness</u>		
	Direct	103	42.74
	Some extent	121	50.21
	Not at all	17	7.05
11	<u>Maginativeness</u>		
	Factual	164	68.05
	Partial	56	23.24
	Imaginative	21	8.71
12	<u>Brevity</u>		
	Concise	28	11.62
	Somewhat	160	66.39
	Lengthy	53	21.99
13	<u>Enjoyment in Reading</u>		
	Delightful	142	58.92
	Some extent	83	34.44
	Insipid	16	6.64

It is observed that about 66.80 per cent of the subscribers perceived content of newspaper was easy to understand while 25.73 per cent of them perceived that content of newspaper was not easy to understand and only 7.47 per cent subscribers perceived difficulty in understanding.

As regards the practicability of information 64.32 per cent subscribers felt that information was somewhat practicable 18.47 per cent of them felt that information was practicable and 17.01 per cent subscribers felt that information was hardly practicable.

Analysis with respect to, perception of respondents, on use of terminology in the newspaper, showed that 53.94 per cent subscribers perceived that use of terminology was moderate, while 33.20 per cent perceived the use of terminology to be difficult.

While attempting to know the timeliness of published agricultural information to meet the needs of subscribers, it was observed that 65.15 per cent subscribers perceived that publication of information through newspaper was very timely, while 25.31 per cent considered reasonable timely and 9.54 per cent subscribers perceived that publication was not timely.

Majority i.e. 60.58 per cent subscribers opined that information was very accurate, whereas 32.37 per cent felt that information was accurate and 7.05 per cent opined that information was somewhat accurate.

As regards the coverage of subject matter, 62.24 per cent perceived that newspaper had to some extent done the coverage while 20.75 per cent felt that the coverage was sufficient and 17.01 per cent opined that coverage was insufficient.

Data showed that 49.79 per cent subscribers perceived that information was clear while 44.81 per cent felt that information was partially clear and 5.39 per cent perceived that information was not clear.

Half the respondents (50.21 %) opined that information given in the newspaper was to some extent direct, while 42.74 per cent of them felt that information was direct where as 7.05 opined that information was not all direct.

Data in respect of imaginativeness revealed that majority 68.05 per cent of the subscribers perceived that information was factual, while 23.24 per cent opined that it was partially imaginative, whereas 8.71 per cent perceived that information was imaginative.

As regard the brevity of printed matter 66.39 per cent felt that information was somewhat concise while 21.99 per cent felt that information was lengthy and 11.62 per cent felt that information was concise.

About 58 per cent subscribers considered that content of newspaper was delightful, while 34.44 per cent felt that it was some extent delightful and only 6.64 per cent considered that the context was insipid.

Thus it may be concluded that the content of newspaper was quite satisfactory, for readability, understandability, timeliness, accuracy of information, clarity, imaginativeness and enjoyment in reading. However, it needs improvement in credibility, practicability, terminology, coverage of subject matter, directness and present findings briefly. These are in line with the findings quoted by Yadav (1981), Athimutha (1982) and Sirsat (1982).

(b) Attitude of Farmers with regard to Agricultural Information:

The attitudes, of farmers, about published agricultural information are recorded in the following table

Table 2
Attitude of Farmers Towards Newspaper as a Source of Agricultural Information

Sr. No.	Category	Frequency	Per cent
1	More favorable	86	35.68
2	Favorable	123	51.04
3	Less Favorable	32	13.28
4	Unfavorable	0	0.00
	Total	241	100.00

From the above observation it was noted that, more than 50 per cent of the farmers expressed favorable opinion towards the worthiness of agricultural information, whereas 36 per cent farmers had a mere favorable in their view. It was found that no one expressed unfavourable opinion about newspaper giving agricultural information.

(c) Correlates of Farmers Attitudes: Regression Analysis – The multiple regression analysis of farmers attitudes towards agricultural information published in the newspapers on the independent variables in the study is presented in Table 3.

The 15 independent variables explained the variability of farmers altitudes towards agricultural information to the extent of 94.04 per cent the coefficient of determination being 0.9404. It was satisfying to note that the selected independent variables could explain the variability to such a large extent signifying the relevancy and importance of the variables.

Table 3
Multiple Regression Analysis of Attitudes of Farmers towards Agricultural Information

No	Independent Variables	Regression Coefficient	SE	t Value
1	Age	-0.1741	0.0498	-3.4955 ⁺⁺
2	Education	-0.3448	0.0609	-5.6608 ⁺⁺
3	Income	0.0001	0.0001	-1.5784 ^{NS}
4	Occupation	-0.0001	0.0001	-1.7017 ^{NS}
5	Land possessed	-0.0004	0.0066	-0.0562 ^{NS}
6	Farm experience	0.0829	0.0488	-1.7006 ^{NS}
7	Social participation	0.0378	0.0700	0.5409 ^{NS}
8	Critical / Casual reading	0.1165	0.3138	0.3713 ^{NS}
9	Purpose of reading	0.3884	0.1130	8.2053 ⁺⁺
10	Regularity of reading	0.3884	0.1130	3.4382 ⁺⁺
11	Subscriber/ Non Subscribers	-1.7017	0.7726	-2.2026 ⁺
12	Depth in reading	1.1441	0.4794	2.3863 ⁺
13	Adoption of technology through reading newspaper	-0.2258	0.2895	-0.7799 ^{NS}
14	Source of Agricultural Information	0.8286	0.1182	7.0128 ⁺⁺
15	Perceived potential usefulness of newspaper	-0.7349	0.1114	-6.5989 ⁺⁺

R = 0.9404

^{NS} = Not Significant

⁺ = significant at 0.05 level of probability

⁺⁺ = significant at 0.01 level of probability

The factors like age, education, purpose of reading the newspaper, subscribing the newspaper depth in reading, sources of gaining information on agricultural and perceived potential usefulness of agricultural information of this print medium, were observed to be the important factors in determining the regression of the dependent variables. The personal factors like age and education determined the farmers attitudes negatively, meaning thereby that with the per unit increase in these variables, farmers attitudes towards agricultural information of newspaper was decreasing. It was further observed that the variables related to newspaper reading were more important determinant of the farmer's attitude than the other personal variables. It was further noted that the purpose of reading the newspaper was the most important determinant ($t = 8.205$) of the farmers attitude towards newspaper agricultural information. With per unit change in this variable, there was a change of 2.66 unit in the attitudes of the farmers. The sources of agricultural information was another important factor to determine the variation in the farmer's attitude towards the agricultural information ($t = 7.012$). Every unit of change in the sources of agricultural information could bring about 0.82 unit of change in the dependent variable.

The adoption of agricultural technology through reading newspaper could not show significance due to high degree of their standard errors. The perceived potential usefulness of agricultural information published in newspaper indicated a significant and negative. 't' value of regression co-efficient probably because the farmers holding such belief through the agricultural information appeared in the newspaper was inadequate and not upto the mark.

(d) Adoption Influenced by Newspaper Reading: The usage, of data, regarding the agricultural information, in actual field by the farmers after reading it thro' the newspaper are indicated in the following Table(4)

Table 4
Adoption Through Reading Newspaper

Sr. No.	Kind of Adoption	Frequency	Percentage
1	Improved variety	137	56.84
2	Cultivation according to recommendation	145	60.16
3	Plant protection	163	67.63
4	Vegetable farming	83	34.43
5	Drip irrigation	20	8.29
6	Fruit crops cultivation	74	30.70
7	Fertilizer application	146	60.58
8	New irrigation systems	54	22.40

It was encouraging to note that nearly 72 per cent of farmers have given credit to the agricultural information published in newspaper for its adoption by them. It was further observed that newspaper was more useful to the farmers in giving information on plant protection (67.63 %) fertilizer application (60.58 %) cultivation according to recommendation (60.16 %) and improved varieties of crops (56.84 %). The newspaper information on agriculture has also been useful to certain extent in making the farmers accept vegetable farming (34.43 %) and fruit crop cultivation (30.70 %). Although the newspaper has influenced the adoption of new irrigation system to some extent (22.40 %) it could not achieve tangible results in inspiring the farmers for trying drip irrigation method (8.29 %). This was probably because the technology of drip irrigation requires more technical know-how skills and initial investment.

Conclusion:

Based on the findings of the study it can be concluded that sufficient space should be given to agricultural information, and it should be published on time. There is necessity to minimize the difficult and technical words and to use simple, short sentences which would create interest in reading. The journalists should give attention to improve the quality of the newspaper in respect of credibility, practicability, terminology, coverage of subject matter, directness and brevity. There is scope to publish agricultural information in regional language newspaper so that it becomes more understandable, interesting and acceptable to the farmers. It can also be concluded that newspaper plays an important role in popularizing the agricultural practice of the farmers through its credible writing of agricultural journalism. Similar findings were recorded by Hoffer (1945).

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There are three principal means of acquiring knowledge... observation of nature, reflection, and experimentation. Observation collects facts; reflection combines them; experimentation verifies the result of that combination.

Denis Diderot

WOMEN'S STUDIES VS. GENDER STUDIES

Vibhuti Patel

ABSTRACT

Women's Studies and Gender Studies are complementary interdisciplinary fields whose research, scholarship, and creative activities examine women's lives, conditions and contributions within their historical, social, cultural, national and transnational contexts and explore how gender is constructed and negotiated within and across societies.

Major difference between "women's studies" and "gender studies" is this; while the former concentrates on women specific issues the latter focuses on power relations that determine differential impact on women and men. So, if you are interested in dealing with the broad issue of how gender affects people, and want to examine both women's and men's experiences, you must opt for "gender studies" (GS). If your primary focus is to be on girls and women, you must opt for "women's studies" (WS). Major challenge for both is construction of knowledge and world-view from the standpoint of inter-sectionality of class/caste/race/religion/ethnicity and sex/gender.

Key Words: *Women's Studies, Gender Studies, Feminist Studies, Trends in Feminism, patriarchy, Men's Studies, masculinity.*

What is Women's Studies (WS)?

Women's Studies are a science concerned about women's equality with man and the development of women. WS provides an analytical tool, a worldview to understand the status of women and an alternative viewpoint to existing knowledge construction. It is inter-disciplinary in perspective. It signifies the importance of studying women, whose omission from scholarship and teaching prompted the formation of Women's Studies during 1970s and acquired its legitimate space in the academia by mid-1980s after "End of Women's Decade" Conference in Nairobi in 1985. Currently, WS as a course is offered for Master's and Bachelor programmes as well as Diploma and certificate Courses in over 100 universities world over.

Women's studies as a discipline uses various theoretical frameworks on gender relations to inform our understanding of women's lives and places in human societies, it emphasizes that the discipline should not be an ivory tower intellectual pursuit but must ensure the political, social and intellectual benefits that accrue from studying women. Women's Studies is an activist and partisan discipline, i.e. it is pro-women; at the same time, not anti-men. (Desai & Patel, 1988). WS emphasizes the need for providing a material basis for women's independence and autonomy. Important objectives of women's studies are as follows:

- To facilitate the process of understanding, recognizing and giving due importance to the contributions made by women and men.
- To examine the reasons for subordination of women and for male domination.
- To empower women to attain gender justice and an effective role in all decision- making processes.
- To evolve development alternatives with women.
- To ensure visibility of women as change agents for the enhancement of the status of women.
- To identify and understand roots of inequality that result in invisibility, marginalisation and exclusion of women from the intellectual world.
- To support social action aimed at equality, development, peace, education, health and employment of women.
- Organizing seminars, workshops, debates, talks and discussions to keep women's concerns center stage in the public domain.

Gender Studies (GS)

Gender studies deconstruct patriarchy and subordination-domination relations between men and women with an understanding that gender relations are socially constructed and can be changed thro' social,

economic and political intervention. IGNOU has established School of Gender and Development Studies that offers more than 20 courses and MA programmes with different specialisations.

Gender studies has played crucial role in facilitating the encounter between academic pursuits and active involvement in developmental issues thro' teaching, training, research, documentation and extension work. Gender studies as hold men accountable for their power/supremacy/domination. (Patel, 2002). Over last two decades it has focused on networking between groups and individuals who are concerned with gender issues, violence against women and children, development projects, growth models, unjust laws, media, decision-making, household strategies, health, women's movement and political participation, gender in history and, gender sensitive counseling. The over-arching goal of gender studies is to accelerate the development of women and its specific goals of are:

- To identify issues and problems of women and men undertake studies relating to their roles and status in society.
- Use the tool of gender audit to identify practical and strategic gender needs of community/ society and to engender governance thro top down as well as bottom up approaches.
- To develop significant educational programmes and training modules especially those linked to social needs.
- To encourage programmes of research with special emphasis on applied research directed to the solution of problems relating to women's development.
- To collect information and build documentation and reference material for gender sensitive knowledge construction.
- To encourage and support action programmes for improvement in gender relations along with human development.
- To develop the gender aware, gender sensitive and gender-just leadership potential among girls and boys as well as men and women.
- To ensure gender planning, policy making and programme implementation in the governance structures and mechanisms.

Discourse on Women's Studies versus Gender Studies

Pioneers of women's studies such as Dr. Neera Desai, Dr. Veena Mazumdar, Dr. Shardamoni, Dr. Leela Dube, Dr. Sharmila Rege have raised their doubts as regards using gender as an analytical category as they aver that the use of the term gender fails focus on subordination of women as a result of women's oppression and exploitation, injustice and structural patriarchal violence. According to them GS is responsible for depoliticizing of feminist scholarship. To them, even using gender as a category to study men, women's perspectives, actions, and concerns can be omitted and the idea that men are the central actors in human societies and women the passive receptors of their actions is reinforced (Rege, 2003).

Old guards in women's studies consider Gender Studies was a retreat from more radical women's studies. Feminists think that Women's Studies were a compromise itself as a name, more innocuous than say Feminist Studies. Somehow it seems less threatening to say well we are studying women, without specifying that one is studying women from a feminist perspective. But since most WS programs have a "Feminist Theory" course, it would seem that most remain committed to some kind of feminist analysis. There are feminist scholars who think that Gender Studies was more radical since it held men accountable for their privilege and made them responsible for change along with women. But, at the same time, they would be opposed to the word feminist. Many male faculties have no problem with gender studies program because "it is not "feminist." Most of the European Universities have established Gender Studies Centres and offer Bachelor's, Master's and research programmes.

Gender, in academic terms, reflects a broad concept that goes beyond "women's studies". It includes all kinds of genders, which has been the principle of feminist inclusiveness. In GS Women as an oppressed group that we can research and study disappears. All we have in gender studies becomes different groups or cultures within cultures within a mainstream culture. Women's studies exist to study women. While, "gender studies," accommodates men. Women's Studies scholar strongly believe

that until they have equal inter-disciplinary research that is truly gender free, they must study women and not gender, so that they can catch up intellectually, theoretically, and of course, politically.

Women and Gender Studies

Women's and Gender Studies course has been promoted in several Asian countries (in spite of its unweildiness) because it encapsulates a conflict within the field and allows the conflict to get stated up front to students rather than being part of a hidden agenda. It allows work to proceed on the idea of gender as a relational system in which, in good structuralist fashion, change in one part of the system requires change in another (i.e. women's state will not change unless men's does), allows us to explore gingerly the area of "men's studies," and still maintain a place in the curriculum to view these issues through women's perspective. In Women's and Gender Studies, the study women and men, the relations between women, between men and between the two are done from a woman's perspective. This maintains a significant and important balance. This view includes both 'mainstreaming gender' and 'women's room' approaches.

Scholars promoting GS find it impossible to discuss women as separate from social practices such as power inequities, differences in the role of "mother" vs. "father", etc. According to them GS allows looking at gender as a verb in terms of the interpersonal and societal practices that create or construct women's and men's behavior. Gender studies helps in examining the unequal distribution of power. While women's studies help in deconstructing patriarchy, as a dominant structure in our society, cannot be 'escaped' in any simple way. Only by revealing the inadequacies of patriarchy can we begin to forge an alternate conception of gender. This argument provides justification for women and gender studies—that incorporates the two major strands of feminist theory structuring programs today; the gynocentric, essentialist view that we must focus on women, women's language, women's work, women's agency, etc. and the poststructuralist/Marxist view that we can only forge political change by deconstructing traditional gender, an act of questioning traditional constructions.

Feminist Studies

The difference between Women's Studies and Feminist Studies lies in the ideological framework. Women's studies are about women, may or may not have a feminist perspective. While, focusing on women still means seeing gender as a relational term and making comparisons to men. Women's organisations in India such as Jagori (Delhi), Akshara (Mumbai), Sakhi (Thiruvananthapuram) and South Asian Network of women's organisations (SANGAT) and feminist groups in Malaysia, Philippines, Korea are promoting feminist studies thro' workshops, summer schools or online courses.

The strength of feminist studies lies in its challenge to androcentric frameworks and generalizations in scholarship and I women-centered inquiry remains critical to analytic vision. (Desai, 2006). For many people (and many departments), Women's Studies is already a euphemism for Feminist Studies; a Dept. of Feminist Studies could/would study the whole world from the vantage point you get from assuming that the existing society is an oppressive patriarchy, and that this oppression causes social pathologies of far-reaching consequences, affecting everything from economic systems to child-raising to beliefs about God and meaning. It would include the study of men and boys as well as of women and girls, but would not have to "sneak in" a tendency to use feminist text as basic while using text such as Sigmund Freud more as subject matter to be analyzed and subjected to critique for its patriarchal distortions and how they have affected the fields of patriarchal study that have relied upon him, etc.

Gender Studies comes about because there is plenty of social behavior to be analyzed in terms of gender (especially from a feminist perspective) that is not specifically about WOMEN. It also arises from non-feminist or possibly anti-feminist intentions to reopen gender issues from perspectives that are more easily taught by men or by either men or women who have no interest or familiarity with feminist viewpoints. The label Women's Studies, if applied to a program or department that is essentially interested in doing comprehensive study of gender from feminist viewpoints, can make it hard to argue against such changes; and changes that start off as mere changes in program title can lead to changes in content and in personnel later on.

The traditional curriculum teaches us all to see the world through the eyes of privileged, white, European males and to adopt their interests and perspective as our own. It calls books by middle-class, white, male writers 'literature' and honors them as timeless and universal, while treating the literature produced

by everyone else as idiosyncratic and transitory. The traditional curriculum introduces the (mythical) white, middle-class, patriarchal, heterosexual family and its values and calls it 'Introduction to Psychology.' It teaches the values of white men of property and position and calls it 'Introduction to Ethics.' It reduces the true majority of people in this society to 'women and minorities' and calls it 'political science.' It teaches the art produced by privileged white men in the West and calls it 'art history (Patel, 2013).

Feminist studies are informed by the following Trends in Feminism evolved during last two centuries:

1. **Liberal Feminists**- Those who focus on the constitutional guarantees of equal treatment of men and women are known as liberal feminists.
2. **Marxist Feminists**- Those who locate women's subordination in class contradictions are known to be Marxist feminists.
3. **Radical Feminists** consider 'patriarchy' as main culprit for women's woes.
4. **Socialist Feminists** believe that women's predicaments are determined by the complex interplay of class, caste, race, religion, ethnicity with patriarchy. Hence the need for deconstructing patriarchy in a different socio-cultural, geo-political and historical contexts.
5. **Psycho Analytical Feminists** focus on individual journeys of women to arrive at mental makeup and internalization of values by the people concerned. They critique Freud for its misogyny but also acknowledge Freud's analysis of childhood experiences playing important role in the rest of the life.
6. **Post Modern Feminists** contest hegemony of Meta theories and dominant discourses and bring to the fore the voice of the subjugated, oppressed and marginalized. They emphasize 'decentring' from the mainstream.
7. **Eco-feminists** believe that women's role in the subsistence economy is crucial for the survival of the humankind. Women have symbiotic relationship with mother-nature. Male dominated development models are violent towards mother earth and women.
8. **Black Feminists**- Race is the central reality for the black feminists though they also challenge the patriarchal/male domination.
9. **Womanist**- Womanism is a contribution of Afro American feminists who believe that in spite of barbaric experiences of slavery, subjugation and horror the black culture/celebrations have survived due to women's resilience. There is a need to promote this celebrations/cultural legacies thro' heritage of oral histories, legend, grandmothers' stories. They believe that the non-white and coloured women must be proud of HERSTORY instead of aping the white, consumerist, oppressive male culture.

Men's studies

The last three decades have witnessed an increasing interest in the study of men and masculinities as a result of and complement to feminism/Women's Studies/gender studies. Men's studies is an interdisciplinary

academic field devoted to topics concerning men, masculinism, gender, and politics. It often includes masculinist theory, men's history and social history, men's fiction, men's health, masculinist psychoanalysis and the masculinist and gender studies-influenced practice of most of the humanities and social sciences (Kulkarni, 2014). The Men's Studies scholars have played crucial role in uncovering the manifold thematisation of Indian masculinities within various disciplinary and theoretical frameworks. Man Against Violence and Abuse (Mumbai) and Purush Uvach (Pune) provides Masculinity Studies in workshop mode for students thro' colleges and rural and urban youth in collaboration with NGOs. Students of development studies, cultural studies, media studies, film studies have shown keen interest in Men's Studies.

Conclusion

Women's Studies, by design, are transformation. Women's studies have been critical to unmasking androcentric assumptions that make men the human norm. The idea that gender studies holds men accountable for gender inequalities in power while women's studies does not is contradicted by the

volumes of women's studies scholarship that precisely do point to men's part in the constructions of these systems. Part of the dispute may center in the various definitions of gender that appear in scholarship. They range from the social relations of the sexes (usually analyzed in terms of power inequalities) to "a vocabulary for power". Given that most of the curriculum and scholarship focus on men, whether gender is used as an analytic framework or not, programs focusing on the study of women are critically necessary.

Gender studies is a field of interdisciplinary study and academic field devoted to gender identity and gendered representation as central categories of analysis. This field includes Women's studies (concerning women, feminism, gender, and politics), Men's studies, and LGBT studies. Sometimes Gender studies are offered together with Study of Sexuality. These disciplines study gender and sexuality in the fields of literature and language, history, political science, sociology, anthropology, cinema and media studies, human development, law, and medicine. It also analyses race, ethnicity, location, nationality, and disability.

Gender study has many different forms. One view exposed by the philosopher Simone de Beauvoir said: "One is not born a woman, one becomes one". This view proposes that in gender studies, the term "gender" should be used to refer to the social and cultural constructions of masculinities and femininities, not to the state of being male or female in its entirety. However, this view is not held by all gender theorists. Other areas of gender study closely examine the role that the biological states of being male or female have on social constructs of gender. Specifically, in what way gender roles are defined by biology and how they are defined by cultural trends. The field emerged from a number of different areas: the sociology of the 1950s; the theories of the psychoanalyst Jacques Lacan; and the work of feminists.

Gender is an important area of study in many disciplines, such as literary theory, drama studies, film theory, performance theory, contemporary art history, anthropology, sociology, economics of gender and development, demography of gender, gender in history, geography of gender, psychology and psychoanalysis. These disciplines sometimes differ in their approaches to how and why they study gender. For instance in anthropology, sociology and psychology, gender is often studied as a practice, whereas in cultural studies representations of gender are more often examined. Gender Studies is also a discipline in itself: an interdisciplinary area of study that incorporates methods and approaches from a wide range of disciplines. Each field came to regard "gender" as a practice, sometimes referred to as something that is performative. Feminist theory of psychoanalysis is very influential in gender studies.

In the final analysis, both Women's Studies and Gender Studies challenge patriarchal, hierarchical order and facilitate the process of mainstreaming women's concerns. Pitting WS against GS serves the interest of dominant patriarchy which is oppressive for all women, men and children.

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મુંબઈમાં અસંગઠિત ક્ષેત્રમાં કામ કરતી સ્ત્રી કામદારોની સ્વાસ્થ્ય વિષયક પરિસ્થિતિનો એક અભ્યાસ રીટા ચંદારાણા

ABSTRACT

વર્તમાન સમયમાં સામાજિક સુરક્ષા અને કલ્યાણની વિશાળ જોગવાઈઓ ધરાવતું અને સંગઠન પ્રવૃત્તિનું પીઠબળ ધરાવતું સંગઠિત ક્ષેત્રનું ફલક ઘટતું જાય છે અને અસંગઠિત ક્ષેત્રનો વ્યાપ વધતો જાય છે. સંગઠિત ક્ષેત્રની તુલનામાં અસંગઠિત ક્ષેત્ર રોજગારી પૂરી પાડવાની દૃષ્ટિએ તેમજ ગરીબી અને બેકારીના પ્રશ્નને હલ કરવા માટે અગ્રેસરનું સ્થાન ધરાવે છે. વધતી જતી વસ્તી સાથે શ્રમના પૂરવઠામાં જે ચોખ્ખો વધારો થાય છે તેનો સૌથી મોટો ભાગ અસંગઠિત ક્ષેત્રમાં રોજગારી મેળવે છે. NSSO ના અહેવાલ પ્રમાણે વર્ષ ૧૯૯૯-૨૦૦૦ માં ભારતમાં અસંગઠિત ક્ષેત્રમાં પ્રવૃત્ત વ્યવસાયો દ્વારા ૯૩ ટકા રોજગારી પૂરી પાડવામાં આવી છે. જ્યારે અસંગઠિત ક્ષેત્ર દ્વારા માત્ર ૭ ટકા રોજગારી પૂરી પાડવામાં આવી છે. અસંગઠિત ક્ષેત્રમાં ગ્રામ્ય તેમજ શહેરી વિસ્તારમાં પુરુષ કામદારો, સ્ત્રી કામદારો અને બાળ મજૂરો રોજગારી મેળવી રહ્યા છે. પરંતુ છેલ્લા કેટલાક વર્ષોથી ગરીબી, બેકારી, મોંઘવારી, નિરક્ષરતા, ટેકનિકલ તાલીમોનો અભાવ વગેરે જેવી આર્થિક સમસ્યાઓને પરિણામે તેમજ સંગઠિત ક્ષેત્રમાં રોજગારીની તકોના અભાવે સ્ત્રીઓ રોજગારી મેળવવા માટે વધુને વધુ આ ક્ષેત્રમાં પ્રવેશ મેળવતી જાય છે. વર્તમાન સમયમાં કુલ શ્રમદળમાંથી ૯૫ ટકા સ્ત્રીઓ અસંગઠિત ક્ષેત્રમાં રોજગારી મેળવી રહી છે. મોટે ભાગે સ્ત્રીઓ પાપડ વણવા, બીડી બનાવવી, ખાખરા વણવા, ઘરનોકર તરીકે કામ કરવું, નાના-મોટા બાંધકામ ક્ષેત્રે રેતી અને ઇંટો ઉપાડવી, કચરા (કાગળ) વીણવા જવું, શાકભાજી વેંચવા, માછલાં વેંચવા વગેરે કે જેમાં કોઈપણ પ્રકારની ટેકનિકલ તાલીમની આવશ્યકતા ન હોય તેવી આર્થિક પ્રવૃત્તિઓ કરતી જોવા મળે છે. મુંબઈના કેટલાક વિસ્તારોમાં ઘરે-ઘરે અને નાના-નાના કારખાનાઓમાં ખાખરા બનાવવાનો વ્યવસાય ચાલે છે. જેમાં અસંખ્ય સ્ત્રીઓ રોજગારી મેળવી રહી છે. અહીં પ્રસ્તુત સંશોધન લેખ મુંબઈમાં ખાખરાના વ્યવસાયમાં આવા પ્રકારની વેતન આધારિત પ્રવૃત્તિઓ કરતી સ્ત્રી કામદારોની સ્વાસ્થ્ય વિષયક પરિસ્થિતિને પ્રકાશમાં લાવવાનાં ઉદ્દેશથી રજૂ કરવામાં આવ્યો છે.

Key Words: અસંગઠિત ક્ષેત્ર, સ્ત્રીઓ, ખાખરા વ્યવસાય

પ્રસ્તાવના :

વર્તમાન સમયમાં સામાજિક સુરક્ષા અને કલ્યાણની વિશાળ જોગવાઈઓ ધરાવતું અને સંગઠન પ્રવૃત્તિનું પીઠબળ ધરાવતું સંગઠિત ક્ષેત્રનું ફલક ઘટતું જાય છે અને અસંગઠિત ક્ષેત્રનો વ્યાપ વધતો જાય છે. સંગઠિત ક્ષેત્રની તુલનામાં અસંગઠિત ક્ષેત્ર રોજગારી પૂરી પાડવાની દૃષ્ટિએ તેમજ ગરીબી અને બેકારીના પ્રશ્નને હલ કરવા માટે અગ્રેસરનું સ્થાન ધરાવે છે. વધતી જતી વસ્તી સાથે શ્રમના પૂરવઠામાં જે ચોખ્ખો વધારો થાય છે તેનો સૌથી મોટો ભાગ અસંગઠિત ક્ષેત્રમાં રોજગારી મેળવે છે. NSSO ના અહેવાલ પ્રમાણે વર્ષ ૧૯૯૯-૨૦૦૦ માં ભારતમાં અસંગઠિત ક્ષેત્રમાં પ્રવૃત્ત વ્યવસાયો દ્વારા ૯૩ ટકા રોજગારી પૂરી પાડવામાં આવી છે. જ્યારે સંગઠિત ક્ષેત્ર દ્વારા માત્ર ૭ ટકા રોજગારી પૂરી પાડવામાં આવી છે. અસંગઠિત ક્ષેત્રમાં ગ્રામ્ય તેમજ શહેરી વિસ્તારમાં પુરુષ કામદારો, સ્ત્રી કામદારો અને બાળમજૂરો રોજગારી મેળવી રહ્યા છે. પરંતુ છેલ્લા કેટલાક વર્ષોથી ગરીબી, બેકારી, મોંઘવારી, નિરક્ષરતા, ટેકનિકલ તાલીમોનો અભાવ વગેરે જેવી આર્થિક સમસ્યાઓને પરિણામે તેમજ સંગઠિત ક્ષેત્રમાં રોજગારીની તકોના અભાવે સ્ત્રીઓ રોજગારી મેળવવા માટે વધુને વધુ આ ક્ષેત્રમાં પ્રવેશ મેળવતી જાય છે. વર્તમાન સમયમાં કુલ શ્રમદળમાંથી ૯૫ ટકા સ્ત્રીઓ અસંગઠિત ક્ષેત્રમાં રોજગારી મેળવી રહી છે. મોટે ભાગે સ્ત્રીઓ પાપડ વણવા, બીડી બનાવવી, ખાખરા વણવા, ઘરનોકર તરીકે કામ કરવું, નાના-મોટા બાંધકામ ક્ષેત્રે રેતી અને ઇંટો ઉપાડવી, કચરા (કાગળ) વીણવા જવું, શાકભાજી વેંચવા, માછલાં વેંચવા વગેરે કે જેમાં કોઈપણ પ્રકારની ટેકનિકલ તાલીમની આવશ્યકતા ન હોય તેવી આર્થિક પ્રવૃત્તિઓ કરતી જોવા મળે છે.

અસંગઠિત ક્ષેત્રમાં રોજગારી મેળવતી સ્ત્રી કામદારોના સંદર્ભમાં ઘણા અભ્યાસો થયા છે. પરંતુ અસંગઠિત ક્ષેત્રમાં મુખ્યત્વે “ખાખરાના વ્યવસાય” માં રોજગારી મેળવતી સ્ત્રી કામદારોના સંદર્ભમાં થયેલો કોઈપણ અભ્યાસ નજરે પડ્યો નથી. “ખાખરા” એ નાસ્તામાં ઉપયોગમાં આવતી ખાધસામગ્રી છે, જેનું સ્વરૂપ પાપડ જેવું હોય છે. મુંબઈના કેટલાક વિસ્તારોમાં ઘરે-ઘરે અને નાના-નાના કારખાનાઓમાં ખાખરા બનાવવાનો વ્યવસાય ચાલે છે. જેમાં અસંખ્ય સ્ત્રીઓ

રોજગારી મેળવી રહી છે. આ વ્યવસાયમાં રોજગારી મેળવતી સ્ત્રીઓમાંથી કેટલીક સ્ત્રીઓ સ્વયં જાતે જ ખાખરા બનાવી તેનું વેચાણ કરીને સ્વરોજગાર મેળવતી હોય છે. જ્યારે બીજી તરફ કેટલીક સ્ત્રીઓ ખાખરા બનાવવાના નાના-નાના કારખાનાઓમાં વિવિધ પ્રકારની વેતન આધારિત પ્રવૃત્તિઓ જેમકે લોટ બાંધવો, ખાખરા વણવા, ખાખરા શેંકવા, વજન અને પેકિંગ વગેરે જેવી પ્રવૃત્તિઓ કિલો અને કલાકના ધોરણે કરતી હોય છે. અહીં પ્રસ્તુત સંશોધન લેખ મુંબઈમાં ખાખરાના વ્યવસાયમાં આવા પ્રકારની વેતન આધારિત પ્રવૃત્તિઓ કરતી સ્ત્રી કામદારોની સ્વાસ્થ્ય વિષયક પરિસ્થિતિને પ્રકાશમાં લાવવાના ઉદ્દેશથી રજૂ કરવામાં આવ્યો છે.

અભ્યાસના હેતુઓ :

૧. સ્ત્રી કામદારોના કામનું સ્વરૂપ, કામના કલાકો, વેતનનો દર, કુટુંબની સરેરાશ માસિક આવક અને દેવા અંગેની તપાસ કરવી.
૨. સ્ત્રી કામદારોના કામના સ્થળે અને રહેઠાણના સ્થળે પીવાના શુદ્ધ પાણી અને શૌચાલયની વ્યવસ્થા છે કે નહી તે અંગેની માહિતી મેળવવી.
૩. કામના સ્થળે આઠવાડિક રજા અને અન્ય આર્થિક સહાય પ્રાપ્ત, છે કે નહી તે બાબતની નોંધ લેવી.
૪. સ્ત્રી કામદારોના કામના સ્થળે પૂરતી હવા, ઉજાસ અને સ્વચ્છતા અંગેની તપાસ કરવી.
૫. પ્રવર્તમાન વ્યવસાયમાં જોડાયા બાદ સ્ત્રીઓને થતી શારીરિક તકલીફો જાણવી.
૬. નાની - મોટી માંદગી માટે સ્ત્રી કામદારો સરકારી દવાખાના ને પ્રાથમિકતા આપે છે કે ખાનગી દવાખાના ને તે જાણવું.
૭. સ્ત્રીના પ્રસુતિના સમયની વય અને પ્રસુતિના સ્થળ વિષયક માહિતી મેળવવી.
૮. સ્ત્રીઓને વર્તમાનમાં ફેલાતા રોગો (એઈડ્સ) અંગે કેટલી માહિતી ધરાવે છે તે બાબતની તપાસ કરવી.

અભ્યાસની પદ્ધતિ અને વિસ્તારની પસંદગી :

પ્રસ્તુત અભ્યાસમાં મુખ્યત્વે મધ્ય રેલ્વેમાં મુંબઈ છત્રપતિ શિવાજી ટર્મિનસથી બદલાપૂર સુધી અને પશ્ચિમ રેલ્વેમાં ચર્ચગેટથી વિરારસુધી ના વિસ્તારોમાં કાર્યરત ખાખરાના વ્યવસાયોમાં રોકાયેલી ૧૫૦ સ્ત્રી કામદારોને અહીં પસંદગી આપવામાં આવી છે. અભ્યાસ મુખ્યત્વે ક્ષેત્ર કાર્યપર (Field Survey) પર આધારિત હોવાથી પ્રાથમિક માહિતી મેળવવા માટે અહીં મુલાકાત અનુસૂચિ (Interview Scheduled) નો ઉપયોગ કરવામાં આવ્યો છે અને અભ્યાસ સાથે સંબંધિત ગૌણ માહિતી મેળવવા માટે સંબંધિત પુસ્તકો, લઘુ અને મહાશોધ નિબંધો, સામાયિકો વગેરે દસ્તાવેજો પર આધાર રાખવામાં આવ્યો છે.

મુંબઈમાં ખાખરાના વ્યવસાયમાં સ્ત્રી કામદારોની સ્વાસ્થ્ય વિષયક પરિસ્થિતિ :

“રોગની ગેરહાજરી એટલે આરોગ્ય” એવી નિષેધાત્મક વ્યાખ્યા સ્વીકારી શકાય નહિં. વિશ્વ આરોગ્ય સંસ્થા (WHO) એ આપેલી વ્યાખ્યા મુજબ ‘તન અને મનનું સંપૂર્ણ સ્વાસ્થ્ય એટલે આરોગ્ય.’ આ એક શારીરિક અને માનસિક સ્થિતિ છે. સારા આરોગ્યનો આધાર અનેક પરિબલો પર છે. જેમકે પોષક આહાર, આવાસની સગવડો અને પર્યાવરણ, પીવાના ચોખ્ખા અને પૂરતા પાણીની વ્યવસ્થા, પાણી અને મળના નિકાસની વ્યવસ્થા, આરોગ્યને લગતી સગવડોની પ્રાપ્તિ, કુટુંબોનું આરોગ્યની સંભાળ પાછળનું ખર્ચ, આરોગ્ય વિશેની સભાનતા અને આરોગ્યને લગતી સામાજિક સેવાઓનો કુટુંબો દ્વારા ઉપયોગ, વ્યક્તિઓ અને સમગ્ર સમાજના આરોગ્યનું સામાન્ય ધોરણ આ પરિબલોની આંતરક્રિયા દ્વારા નક્કી થાય છે. ^૧ ત્રિવેદી, એચ. કે (૧૯૮૫), પાના નં. ૩૬૨-૩૬૩.

અહીં પ્રસ્તુત સંશોધનમાં સ્ત્રી કામદારોની વય, શિક્ષણ, પ્રાપ્ત થતું વેતન, પ્રાપ્ત થતી સવલતો, કામના કલાકો, કુટુંબની માસિક આવક, કામના સ્થળનું વાતાવરણ, કામના સ્થળે પાયાની સવલતો, સ્ત્રીઓને થતી શારીરિક તકલીફો, વર્તમાનમાં ફેલાતા (એઈડ્સ) રોગો વિશે સ્ત્રીઓનું જ્ઞાન, સ્ત્રીઓની પ્રસુતિ વિષયક માહિતી તપાસવાનો પ્રયત્ન કરવામાં આવ્યો છે.

સ્ત્રી કામદારોની વર્તમાન પ્રવૃત્તિ અંગેની માહિતી :

ખાખરાના વ્યવસાયમાં સ્ત્રીઓ કયા પ્રકારનું કામ કરે છે, આ અંગેની માહિતી કોષ્ટક નં. ૧ માં રજૂ કરવામાં આવે છે.

કોષ્ટક નં. ૧**સ્ત્રી કામદારોની પ્રવૃત્તિ દર્શાવતું વર્ગીકરણ**

ક્રમ	પ્રવૃત્તિઓ	આવૃત્તિ	ટકાવારી
૧	લોટ બાંધવો	૦૫	૩.૩
૨	ખાખરા વણવા	૨૯	૧૯.૩
૩	ખાખરા શેકવા	૨૨	૧૪.૭
૪	ક્રમ ૧ અને ૨	૦૬	૪.૦
૫	ક્રમ ૨ અને ૩	૬૯	૪૬.૦
૬	ક્રમ ૧+૨+૩	૦૪	૨.૭
૭	ખાખરાનું વજન અને પેકિંગ	૦૭	૪.૭
૮	ઉપરોક્ત બધા (ક્રમ ૧+૨+૩+૭)	૦૫	૩.૩
૯	અન્ય (અનાજ દળવું)	૦૩	૨.૦
	કુલ	૧૫૦	૧૦૦.૦૦

કોષ્ટક નં. ૧ નું પરીક્ષણ કરતા એ બાબત સ્પષ્ટ થાય છે કે, નિદર્શમાં પસંદ પામેલ સ્ત્રી કામદારોમાંથી સૌથી વધારે (૪૬.૦ ટકા) સ્ત્રીઓ ખાખરાના વ્યવસાયમાં ખાખરા વણવા અને સાથે સાથે ખાખરા શેકવાનું (ક્રમ ૨ અને ૩) કામ એક સાથે કરતી જોવા મળી છે. આ જ પ્રમાણે ૧૯.૩ ટકા સ્ત્રીઓ માત્ર ખાખરા શેકવાનું કામ કરતી જોવા મળી છે. ખાખરાનું વજન અને પેકિંગ કરતી હોય તેવી ૪.૭ ટકા અને પોતે જાતે લોટ બાંધી અને ત્યારબાદ તેના ખાખરા વણવાનું એમ બંને પ્રવૃત્તિઓ કરતી હોય તેવી ૪.૦ ટકા સ્ત્રી કામદારોની અહીં નોંધ લેવામાં આવી છે. કેટલાક એકમોમાં સ્ત્રીઓ લોટ બાંધવો, ખાખરા વણવા અને ખાખરા શેકવા એમ ત્રણે (ક્રમ ૧+૨+૩) પ્રવૃત્તિઓ કરતી જોવા મળી છે. આ ત્રણે પ્રવૃત્તિઓ કરતી સ્ત્રી કામદારોનું પ્રમાણ ૨.૭ ટકા જેટલું નોંધવામાં આવ્યું છે. જ્યારે ૩.૩ ટકા સ્ત્રીઓ બધી જ પ્રવૃત્તિઓ સાથે સંકળાયેલી જોવા મળી છે. તેમજ ૨.૦ ટકા સ્ત્રી કામદારો આ વ્યવસાયમાં અનાજ દળવાનું કામ કરતી નોંધવામાં આવી છે.

સ્ત્રી કામદારોની વય :

ખાખરાના વ્યવસાયમાં રોકાયેલ સ્ત્રી કામદારોના વય જૂથને ચકાસવાનો પ્રયત્ન કરવામાં આવ્યો છે. આ અંગેની માહિતી કોષ્ટક નં. ૨ માં રજૂ કરવામાં આવી છે.

કોષ્ટક નં. ૨**સ્ત્રી કામદારોનું વય જૂથ**

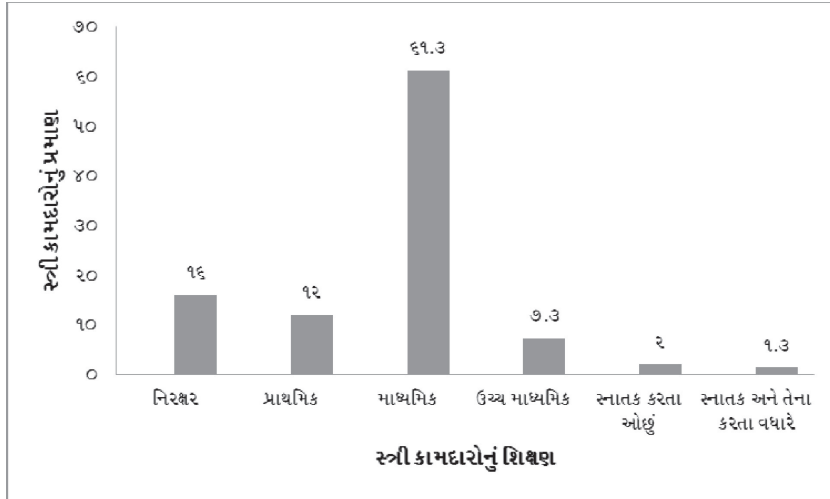
ક્રમ	વય જૂથ	આવૃત્તિ	ટકાવારી
૧	૧૪ વર્ષ - ૨૩ વર્ષ	૧૫	૧૦.૦
૨	૨૪ વર્ષ - ૩૩ વર્ષ	૩૦	૨૦.૦
૩	૩૪ વર્ષ - ૪૩ વર્ષ	૪૮	૩૮.૭
૪	૪૪ વર્ષ - ૫૩ વર્ષ	૩૩	૨૨.૦
૫	૫૪ વર્ષ અને વધારે	૧૪	૯.૩૦
	કુલ	૧૫૦	૧૦૦.૦૦

સ્ત્રી કામદારોમાંથી મોટાભાગની સ્ત્રી કામદારો (૩૮.૭ ટકા) ૩૪ થી ૪૩ વર્ષનું વય જૂથ ધરાવે છે અને ૯.૩ ટકા જેટલી સ્ત્રી ૪૪ વર્ષ અને તેથી વધુ વય ધરાવતી પણ નોંધવામાં આવી છે.

સ્ત્રી કામદારોનું શિક્ષણ :

સ્ત્રી કામદારોના શિક્ષણ વિષયક માહિતી આલેખ નં. ૧ માં દર્શાવવામાં આવી છે.

આલેખ નં. ૧
સ્ત્રી કામદારોનું શિક્ષણ (ટકાવારીમાં)

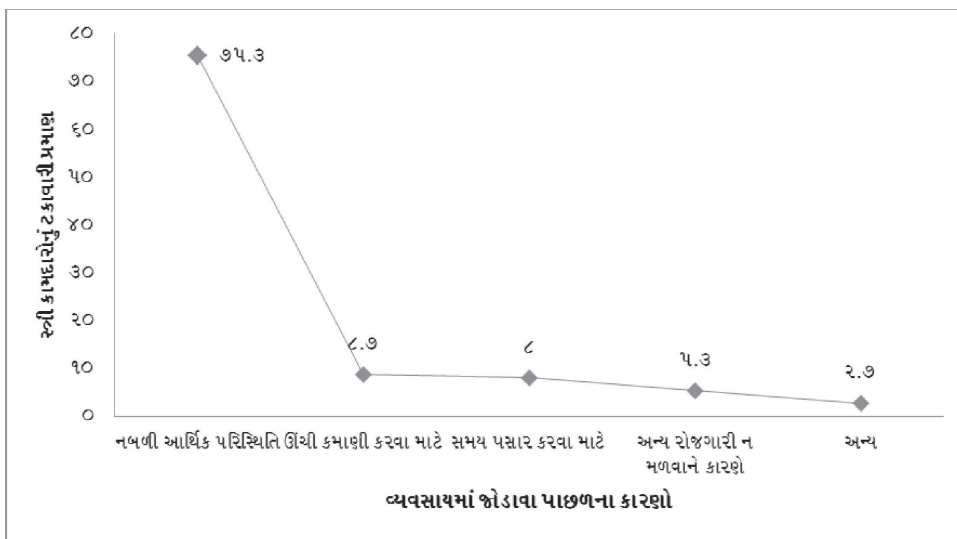


આલેખ નં. ૧ દર્શાવે છે તે પ્રમાણે, કુલ સ્ત્રી કામદારોમાંથી પ્રાથમિક કક્ષા સુધીનું શિક્ષણ મેળવ્યું હોય તેવી ૧૨.૦ ટકા સ્ત્રીઓ અહીં નોંધવામાં આવી છે. જ્યારે મોટા ભાગની (૬૯.૩ ટકા) સ્ત્રીઓએ માધ્યમિક કક્ષા સુધીનું જ શિક્ષણ હાંસલ કર્યું છે. ઉચ્ચ માધ્યમિક, સ્નાતક કરતા ઓછું અને સ્નાતક શિક્ષણ સુધીનું શિક્ષણ મેળવનાર સ્ત્રી કામદારોનું પ્રમાણ અનુક્રમે ૭.૩ ટકા, ૨.૦ ટકા અને ૯.૩ ટકા જેટલું જાણવા મળ્યું છે. ૧૬.૦ ટકા સ્ત્રીઓ સંપૂર્ણપણે નિરક્ષર પણ નોંધવામાં આવી છે.

સ્ત્રી કામદારોના આ વ્યવસાયમાં રોજગારી મેળવવા પાછળ જવાબદાર કારણો :

સ્ત્રી કામદારોના આ વ્યવસાયમાં જોડાવા પાછળ જવાબદાર કારણો આલેખ નં. ૨ માં દર્શાવવામાં આવ્યા છે.

આલેખ નં. ૨
સ્ત્રી કામદારોનું આ વ્યવસાયમાં જોડાવા પાછળ જવાબદાર કારણો



આલેખ નં. ૨ નો અભ્યાસ કરતા એ બાબત સ્પષ્ટ થાય છે કે મોટાભાગની ૧૧૩ (૭૫.૩ ટકા) સ્ત્રી કામદારો પોતાની નબળી આર્થિક પરિસ્થિતિને પરિણામે પ્રવર્તમાન વ્યવસાયમાં મજૂરી કરે છે.

સ્ત્રી કામદારોના કામના કલાકો :

સ્ત્રી કામદારો દિવસના કેટલા કલાક આ કામ સાથે સંકળાયેલી હોય છે. આ અંગેનો અભ્યાસ કોષ્ટક નં. ૩ ના આધારે કરી શકાય છે.

કોષ્ટક નં. ૩
સ્ત્રી કામદારોના કામના કલાકો

ક્રમ	કામના કલાક	આવૃત્તિ	ટકાવારી
૧	૪ કલાક થી ઓછા	૦૩	૨.૦
૨	૪ થી ૭ કલાક	૩૮	૨૫.૩
૩	૭ થી ૧૦ કલાક	૯૯	૬૬.૦
૪	૧૦ કલાક અને વધારે	૧૦	૬.૭
	કુલ	૧૫૦	૧૦૦.૦૦

ખાખરાના વ્યવસાયમાં રોકાયેલી સ્ત્રી કામદારોમાંથી મોટાભાગની (૨/૩ ભાગની) સ્ત્રીઓ દિવસ દરમિયાન ૭ થી ૧૦ કલાક સુધી શ્રમ કરે છે. તેમજ ૧/૪ ભાગની (૨૫.૩ ટકા) સ્ત્રીઓ દિવસના ૪ થી ૭ કલાક સુધી આ પ્રકારની મજૂરી કરતી જોવા મળી છે.

સ્ત્રી કામદારોને પ્રાપ્ત થતું સરેરાશ દૈનિક વેતન :

સ્ત્રી કામદારો દૈનિક કેટલું વેતન પ્રાપ્ત કરે છે. આ અંગેની આંકડાકીય માહિતી કોષ્ટક નં. ૪ માં રજૂ કરવામાં આવી છે.

કોષ્ટક નં. ૪
સ્ત્રી કામદારોને પ્રાપ્ત થતું સરેરાશ દૈનિક વેતન દર્શાવતું વર્ગીકરણ

ક્રમ	દૈનિક વેતન	આવૃત્તિ	ટકાવારી
૧	રૂા. ૨૦ અને ઓછું	૦૨	૧.૩
૨	રૂા. ૨૧ થી રૂા. ૪૦	૨૦	૧૩.૩
૩	રૂા. ૪૧ થી રૂા. ૬૦	૨૬	૧૭.૩
૪	રૂા. ૬૧ થી રૂા. ૮૦	૩૬	૨૪.૦
૫	રૂા. ૮૧ અને વધારે	૬૬	૪૪.૦
	કુલ	૧૫૦	૧૦૦.૦૦

કોષ્ટક નં. ૪ નો અભ્યાસ કરતા જણાય છે કે, આ સ્ત્રી કામદારોમાંથી ૪૪ ટકા સ્ત્રીઓ દિવસસદીઠ રૂા. ૮૧ અને તેથી વધારે વેતન મેળવે છે તેમજ રૂા. ૬૧ થી રૂા. ૮૦ સુધીનું વેતન પ્રાપ્ત કરતી ૨૪.૦ ટકા સ્ત્રીઓ નોંધવામાં આવી છે. ૧૭.૩ ટકા સ્ત્રીઓના જણાવ્યા પ્રમાણે તેઓને રૂા. ૪૧ થી રૂા. ૬૦ અને ૧૩.૩ ટકા સ્ત્રીઓને રૂા. ૨૧ થી રૂા. ૪૦ સુધીનું વેતન પ્રાપ્ત કરતી નોંધવામાં આવી છે. તેમજ રૂા. ૨૦ અને તેનાથી ઓછું વેતન મેળવનાર ૨ (૧.૩ ટકા) સ્ત્રીઓ પણ જોવા મળી છે.

કામના સ્થળે ઉપલબ્ધ સવલતો :

કામના સ્થળે ૮૫.૩ ટકા સ્ત્રી કામદારોના જણાવ્યા પ્રમાણે અઠવાડિયામાં રજા પ્રાપ્ત થાય છે. પરંતુ આ માટે કોઈપણ પ્રકારનું વેતન ચુકવવામાં આવતું નથી. ૪૬.૭ ટકા સ્ત્રી કામદારોને બપોરના જમવા માટે અડધો કલાકનો સમય પ્રાપ્ત થાય છે. ૫૪.૦ ટકા સ્ત્રી કામદારોને કામના સ્થળે માલિક તરફથી કોઈપણ પ્રકારની આર્થિક સહાય જેમકે અનાજ, કપડા, બાળકોના શાળની ફી વગેરે પ્રાપ્ત નથી.

સ્ત્રી કામદારોના કુટુંબની સરેરાશ માસિક આવક :

સ્ત્રી કામદારોમાંથી ૫૪ ટકા જેટલી સ્ત્રીઓનાં કુટુંબમાં ૪ થી ૬ જેટલા સભ્યો નોંધવામાં આવ્યા છે અને ૩૨.૭ ટકા જેટલી સ્ત્રી કામદારો ૧ થી ૩ જેટલા સભ્યોની સંખ્યા ધરાવે છે. તેમજ ૭ અને તેના કરતા વધારે સભ્યો ધરાવનાર ૧૩.૪ ટકા સ્ત્રી કામદારો નોંધવામાં આવી છે. આ સ્ત્રી કામદારોની કુટુંબની માસિક આવક કોષ્ટક નં. ૫ માં દર્શાવવામાં આવી છે.

કોષ્ટક નં. ૫**સ્ત્રી કામદારોના કુટુંબની સરેરાશ માસિક આવક**

ક્રમ	સરેરાશ માસિક આવક	આવૃત્તિ	ટકાવારી
૧	રૂ. ૩૦૦૦ અને તેથી ઓછી	૨૧	૧૪.૦
૨	રૂ. ૩૦૦૧ થી રૂ. ૬૦૦૦	૮૦	૬૦.૦
૩	રૂ. ૬૦૦૧ થી રૂ. ૮૦૦૦	૨૨	૧૪.૮
૪	રૂ. ૮૦૦૧ અને તેથી વધારે	૧૭	૧૧.૩
	કુલ	૧૫૦	૧૦૦.૦

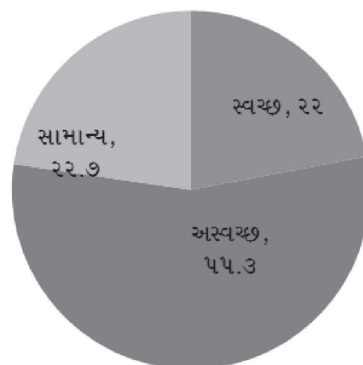
નમૂના તરીકે પસંદ કરવામાં આવેલ સ્ત્રી કામદારોમાંથી ૧૪.૦ ટકા સ્ત્રી કામદારોના કુટુંબની સરેરાશ માસિક આવક સૌથી ઓછી (રૂ. ૩૦૦૦ અને તેનાથી પણ ઓછી) હોય તેવું નોંધવામાં આવ્યું છે. જ્યારે ૬૦ ટકા જેટલી સ્ત્રી કામદારોના કુટુંબની સરેરાશ માસિક આવક રૂ. ૩૦૦૧ થી રૂ. ૬૦૦૦ સુધીની જોવા મળી છે. આ બાબત કુટુંબની નબળી આર્થિક પરિસ્થિતિનો નિર્દેશ કરે છે. ૨૨.૦ ટકા સ્ત્રી કામદારોને કુટુંબની પાયાની જરૂરીયાત પૂર્ણ કરવા દેવું કરવું પડે છે. તેમજ બાળકોના શિક્ષણ માટે, માંગી અને આકસ્મિક ખર્ચને પહોંચી વળવા, સામાજિક પ્રસંગોને પહોંચી વળવા માટે સ્ત્રીઓને દેવું કરવાની ફરજ પડે છે.

આરોગ્યની દ્રષ્ટિએ કામના સ્થળનું વાતાવરણ :

પ્રવર્તમાન વ્યવસાયમાં રોજગારી મેળવતી સ્ત્રી કામદારો જે વાતાવરણમાં કામ કરે છે તે કોષ્ટક નં. ૬ માં રજૂ કરવામાં આવ્યું છે.

કોષ્ટક નં. ૬**કામના સ્થળનું વાતાવરણ**

ક્રમ	કામના સ્થળનું વાતાવરણ	આવૃત્તિ	ટકાવારી
૧	સ્વચ્છ	૩૩	૨૨.૦
૨	અસ્વચ્છ	૮૩	૫૫.૩
૩	સામાન્ય	૩૪	૨૨.૭
	કુલ	૧૫૦	૧૦૦.૦

આલેખ નં. ૩**કામના સ્થળનું વાતાવરણ (ટકાવારીમાં)**

કોષ્ટક નં. ૬ અને આલેખ નં. ૩ દર્શાવે છે તે પ્રમાણે, નિદર્શમાં પસંદ પામેલ કુલ સ્ત્રી કામદારોની ૫૫.૩ ટકા જેટલી સ્ત્રીઓ અસ્વચ્છ વાતાવરણ કે જ્યાં પૂરતી હવા ઉજાસનો અભાવ હોય, પરિસ્થિતિ બિનઆરોગ્યપ્રદ હોય તેવી ગીચ વસ્તીમાં ખૂબ જ ગરમીમાં કામ કરતી જોવા મળી છે. જ્યારે માત્ર ૨૨.૦ ટકા (૩૩) સ્ત્રી કામદારો આરોગ્યની દ્રષ્ટિએ અનુકૂળ હોય તેવા સ્વચ્છ વાતાવરણમાં રોજગારી મેળવતી જોવા મળી છે. જ્યાં પરિસ્થિતિ આરોગ્યને અનુકૂળ પણ નહીં અને પ્રતિકૂળ પણ ન હોય તેવા સામાન્ય વાતાવરણમાં ૨૨.૭ ટકા સ્ત્રી કામદારો કામ કરતી નોંધવામાં આવી છે.

કામના સ્થળે ઉપલબ્ધ પાયાની સ્વલતો :

કામના સ્થળે કેટલીક પાયાની સ્વલતો જેમ કે પીવાનું શુદ્ધ પાણી, શૌચાલયની સગવડ વગેરે ઉપલબ્ધ હોવા ખૂબ જ આવશ્યક છે. અહીં નિદર્શમાં પસંદ પામેલી સ્ત્રી કામદારોને આ સગવડો પ્રાપ્ય છે કે કેમ? આ અંગેની માહિતી મેળવતા નીચે પ્રમાણેનું પરિણામ પ્રાપ્ત થયું છે.

કોષ્ટક નં. ૭

કામના સ્થળે ઉપલબ્ધ પાયાની સ્વલતો

ક્રમ	કામના સ્થળે પાયાની સ્વલતો	સ્વલતો છે ?		
		હા	ના	કુલ
૧	પાણી	૭૩ (૪૮.૭)	૭૭ (૫૧.૩)	૧૫૦ (૧૦૦.૦)
૨	શૌચાલય	૬૬ (૪૪.૦)	૮૪ (૫૬.૦)	૧૫૦ (૧૦૦.૦)

(કૌંસમાં દર્શાવેલા આંકડા ટકાવારી રજૂ કરે છે.)

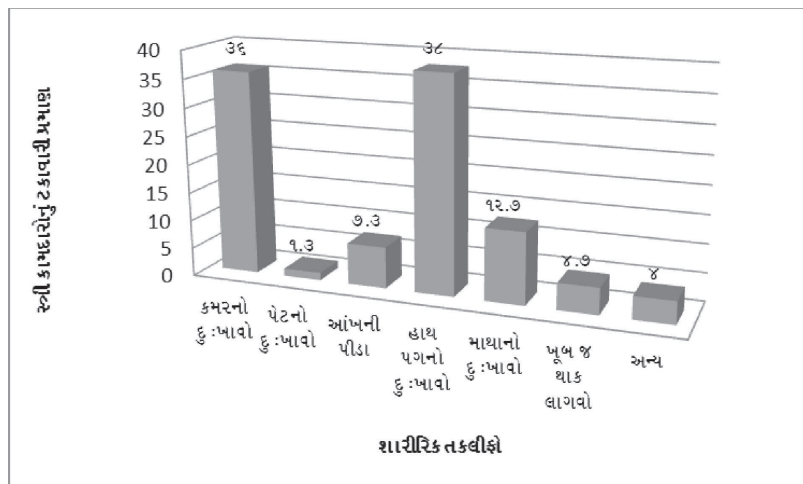
કોષ્ટક નં. ૭ ઉપરથી સ્પષ્ટ થાય છે કે, કુલ સ્ત્રી કામદારોમાંથી ૫૧.૩ ટકા સ્ત્રીઓ પીવાના શુદ્ધ પાણીની અને ૫૬.૦ ટકા સ્ત્રીઓ કામના સ્થળે શૌચાલયની સગવડની અછત અનુભવે છે. જે આરોગ્યની દ્રષ્ટિએ હાનિકારક બાબતનો સંકેત કરે છે. ખાખરાના જે એકમોમાં પીવાના પાણીની વ્યવસ્થા ન હતી, ત્યાં સ્ત્રીઓ ઘરેથી બોટલમાં પાણી ભરી લાવતી જોવા મળી છે. તેમજ કામના સ્થળે શૌચાલયની વ્યવસ્થા ન ધરાવનાર સ્ત્રી કામદારો શૌચાલય માટે સાર્વજનિક શૌચાલયનો ઉપયોગ કરતી પણ જોવા મળી છે.

સ્ત્રી કામદારોને થતી શારીરિક તકલીફો :

સ્ત્રી કામદારોમાંથી ૬૧.૩ ટકા સ્ત્રી કામદારો અર્થાત કુલ ૧૫૦ કામદારોમાંથી ૯૨ સ્ત્રી કામદારો પ્રવર્તમાન વ્યવસાયમાં જોડાયા બાદ શારીરિક તકલીફો થયા હોવાનું નોંધાવ્યું છે, જ્યારે કુલ સ્ત્રી કામદારોમાંથી ૫૮ (૩૮.૯ ટકા) સ્ત્રીઓએ આ અંગે કોઈપણ પ્રકારની ફરિયાદ ન હોવાનું જણાવ્યું છે. આલેખ નં. ૪ માં સ્ત્રી કામદારોને થતી શારીરિક તકલીફો દર્શાવવામાં આવી છે.

આલેખ નં. ૪

સ્ત્રી કામદારોને થતી શારીરિક તકલીફો (ટકાવારીમાં)



સતત કલાકો સુધી એક જ સ્થિતિમાં બેસીને કામ કરવાને પરિણામે હાથ પગનો દુઃખાવો થયો હોય તેવી સૌથી વધારે ૩૮.૦ ટકા (૫૭) સ્ત્રી કામદારો અને કમરનો દુઃખાવો થયો હોય તેવી ૩૬.૦ ટકા (૫૪) સ્ત્રી કામદારો નોંધવામાં આવી છે. કુલ સ્ત્રી કામદારોમાંથી ૧૨.૭ ટકા (૧૯) સ્ત્રીઓએ માથાનો દુઃખાવો થવાની ફરિયાદ નોંધાવી છે. સતત ગરમીમાં સ્ટવની સામે કલાકો સુધી કામ કરવાને પરિણામે ૭.૩ ટકા (૧૧) સ્ત્રીઓને આંખમાંથી પાણી નીકળવા, આંખમાં બળતરા થવી વગેરે જેવી આંખની પીડાઓ થતી હોય તેવું નોંધવામાં આવ્યું છે. ૪.૭ ટકા (૭) સ્ત્રી કામદારોએ ખૂબ જ થાક લાગવો અને ૧.૩ ટકા (૨) સ્ત્રી કામદારોને પેટમાં દુઃખાવો થવાની સમસ્યા જોવા મળી છે. તેમજ ૪ ટકા (૬) સ્ત્રી કામદારોએ અન્ય તકલીફો જેમ કે આંખુ શરીર દુઃખવું, ખાખરા સતત વણવાને પરિણામે હથેળીઓ કડક થઈ જેવી, ચક્કર આવવા જેવી તકલીફો થતી હોવાનું જણાવ્યું છે.

રોગોના ઉપચાર માટેનો સ્ત્રોત :

સ્ત્રી કામદારો અને તેમના કુટુંબને સ્વાસ્થ અંગે કોઈપણ પ્રકારની ફરિયાદ ઉભી થાય ત્યારે તેઓ તેનો ઉપચાર સરકારી દવાખાનામાં કરાવે છે કે ખાનગી દવાખાનામાં, આ અંગે નીચે પ્રમાણેની માહિતી પ્રાપ્ત થઈ છે.

કોષ્ટક નં. ૮

રોગોના ઉપચાર માટેનો સ્ત્રોત દર્શાવતું વર્ગીકરણ

ક્રમ	ઉપચાર કરાવવાનું સ્ત્રોત	આવૃત્તિ	ટકાવારી
૧	સરકારી દવાખાના / હોસ્પિટલો	૩૩	૨૨.૦
૨	ખાનગી દવાખાના / હોસ્પિટલો	૯૫	૬૩.૩
૩	બંને	૨૨	૧૪.૭
	કુલ	૧૫૦	૧૦૦.૦

કોષ્ટક નં. ૮ ના આધારે તારવી શકાય છે કે, સ્ત્રી કામદારોનો મોટો ભાગ (૬૩.૩ ટકા) રોગોના ઉપચાર માટે ખાનગી દવાખાનાઓનો જ આશ્રય લે છે. જ્યારે સરકારી દવાખાનાઓનો સંપર્ક સાધતી માત્ર ૨૨.૦ ટકા સ્ત્રી કામદારો જ નોંધવામાં આવી છે. ૧૪.૭ ટકા સ્ત્રી કામદારોએ સરકારી અને ખાનગી એમ બંને દવાખાનાઓનો સંપર્ક સાધતા હોવાનું જણાવ્યું છે. આ કોષ્ટકના આધારે એ બાબત સાબિત કરી શકાય છે કે, સ્ત્રી કામદારો સખત પરિશ્રમ કરીને રોજગારી મેળવતી હોવા છતાં તેઓ ખાનગી દવાખાનાઓનાં ઉપચાર કરાવવાને વધારે પ્રાથમિકતા આપે છે.

સ્ત્રી કામદારોમાંથી ૯૫ (૬૩.૩ ટકા) સ્ત્રી કામદારોએ સરકારી દવાખાનાઓમાંથી ઉપચાર ન કરાવતા હોવાનું નોંધાવ્યું છે. આમાંથી ૨૨.૦ ટકા સ્ત્રી કામદારોના જણાવ્યા પ્રમાણે સરકારી દવાખાના ઘરના નજીક સ્થિત ન હોવાથી અને ૧૬.૦ ટકા સ્ત્રી કામદારોના જણાવ્યા પ્રમાણે સરકારી દવાખાના સમય અનુકૂળ ન હોવાથી તેઓ સરકારી સુવિધાઓનો લાભ લેતી નથી. તેમજ ૯.૩ ટકા સ્ત્રી કામદારોના મતે સરકારી દવાખાનાઓમાં અપાતી સેવાઓની ગુણવત્તા નીચી હોવાને પરિણામે અને ૫.૩ ટકા સ્ત્રી કામદારોએ સરકારી દવાખાનાઓમાં ડોક્ટરો કુશળ ન હોવાને પરિણામે સરકારી દવાખાનાઓમાં ઉપચાર કરાવવાના સંદર્ભમાં ભય દર્શાવ્યો છે.

પ્રથમ પ્રસૂતિ સમયે સ્ત્રી કામદારોની વય :

સામાન્ય રીતે ૧૫ થી ૧૯ વર્ષની નાની જૂથમાં થતી પ્રસૂતિઓ સ્ત્રી અને બાળક બંને માટે જોખમકારક હોય છે. તેવી જ રીતે ૩૫ વર્ષની ઉપરની સ્ત્રીઓને પેદા થતા બાળકો અને માતાના જીવને ખતરો રહે છે. NFHS - ૨ (National Family Health Survey-૨) ના તારણો પ્રમાણે કુલ બાળકોના ૧૫ ટકા શહેરમાં અને ૨૦ ટકા ગામડામાં નાના વય જૂથ (૧૫ વર્ષ-૧૯ વર્ષ) માં પેદા થાય છે. તેમજ મોટી વય જૂથ (૩૫ વર્ષથી ઉપર) માં પેદા થતાં બાળકોનું પ્રમાણ શહેરી વિસ્તારમાં ૫ ટકા અને ગ્રામીણ વિસ્તારમાં ૮ ટકા જોવા મળે છે. સ્ત્રીઓના પ્રજન્નકાળમાં ૨૦ થી ૨૯ નું વય જૂથ સંતાનોત્પત્તિ માટે યોગ્ય ગણાય છે. શહેરની સ્ત્રીઓના કુલ બાળકોના ૬૭ ટકા અને ગામડાની સ્ત્રીઓના ૬૧ ટકા આ સમયગાળામાં જન્મે છે.^૨ પાંડે, ડી. (૨૦૦૩), Op.cit, પાના નં. ૪૭. અહીં હાથ ધરાયેલા સંશોધનમાં ખાખરા કામદારોની પ્રથમ પ્રસૂતિ સમયની વય તપાસવાનો પ્રયત્ન આવ્યો છે.

કોષ્ટક નં. ૯

પ્રથમ પ્રસૂતિ સમયે સ્ત્રી કામદારોની વય

ક્રમ	સ્ત્રી કામદારોની વય	આવૃત્તિ	ટકાવારી
૧	લાગુ પડતું નથી	૩૪	૨૨.૭
૨	૧૮ વર્ષ કરતા ઓછી	૨૬	૧૭.૩
૩	૧૮ વર્ષથી ૨૭ વર્ષ	૮૫	૫૬.૭
૪	૨૮ વર્ષથી ૩૭ વર્ષ	૦૫	૩.૩
	કુલ	૧૫૦	૧૦૦.૦

કોષ્ટક નં. ૯ માં ૩૪ (૨૨.૭ ટકા) સ્ત્રી કામદારોને લાગુ પડતું નથી, કારણ કે ૧૩ સ્ત્રીઓ અવિવાહિત છે અને ૨૧ સ્ત્રીઓને બાળકો નથી. સૌથી વધારે ૫૬.૭ ટકા (૮૫) સ્ત્રી કામદારોની પ્રથમ પ્રસૂતિ વખતની વય ૧૮ વર્ષથી ૨૭ વર્ષ સુધીની નોંધવામાં આવી છે. જ્યારે ૧૮ વર્ષ કરતાં ઓછી વય જૂથમાં ૧૭.૩ ટકા (૨૬) સ્ત્રી કામદારોની પ્રસૂતિ થઈ છે. ૩.૩ ટકા (૫) સ્ત્રી કામદારોની પ્રથમ સંતાનોપતિ સમયની વય ૨૮ વર્ષથી ૩૭ વર્ષ સુધીની નોંધવામાં આવી છે. ૨૮.૦ ટકા જેટલી સ્ત્રીઓની પ્રથમ પ્રસૂતિ સરકારી હોસ્પિટલમાં અને આટલી જ સ્ત્રીઓની પ્રસૂતિ ખાનગી હોસ્પિટલમાં થઈ હતી. ૨૦.૭ ટકા સ્ત્રીઓ કે જેઓની પ્રસૂતિ ઘરમાં થઈ હોવાનું પણ જાણવા મળ્યું છે. તેમજ ૧ સ્ત્રીના જણાવ્યા પ્રમાણે તેમની પ્રસૂતિ સંસ્થામાં થઈ હતી.

સ્ત્રી કામદારોમાં એઈડ્સ અંગેનું જ્ઞાન :

ભારતમાં અંદાજિત આંક પ્રમાણે ચાર મિલિયન લોકો એચ.આય.વી. વાયરસગ્રસ્ત છે. ભારતના એઈડ્સના દર્દીઓ પૈકી અડધા દર્દીઓ મહારાષ્ટ્રમાં છે. દેશના ૭૭ ટકા એચ.આય.વી./એઈડ્સના દર્દીઓ ફક્ત ભારતના ત્રણ રાજ્યો-મહારાષ્ટ્ર, તામિલનાડુ અને મણીપુરમાં છે. સરકારે આ રોગની ગંભીરતા સમજીને એનો ફેલાવો અટકાવવા રાષ્ટ્રીય નીતિની ધોષણા એપ્રિલ ૨૦૦૨ માં કરી. આ નેશનલ પોલિસી પ્રીવેન્શન અને કંટ્રોલ ઓફ એઈડ્સથી લોકોમાં એઈડ્સ વિશે જાગૃતિ આવશે તેવી ધારણા છે. નેશનલ ફેમિલી હેલ્થ સર્વે ૨૨ માં સ્ત્રીઓની એઈડ્સ વિષેની જાણકારી તપાસવા માટે પ્રયત્ન કરવામાં આવ્યો. આ અહેવાલ પ્રમાણે ભારતમાં ૬૦ ટકા સ્ત્રીઓએ એઈડ્સની બીમારી વિષે ક્યારે પણ સાંભળ્યું નથી અને જેઓને આ અંગેનું જ્ઞાન હતું તેમાંથી ૩૩ ટકાને આ બીમારી કેવી રીતે અટકાવી શકાય તે વિષે સંપૂર્ણ અજ્ઞાન જોવા મળી.^૩ પાંડે, ડી (૨૦૦૩), પાના નં. ૪૫-૪૬ અહીં હાથ ધરવામાં આવેલ અભ્યાસમાં ખાખરાના વ્યવસાય સાથે સંકળાયેલ સ્ત્રી કામદારો આ રોગથી માહિતગાર છે કે નહીં તે ચકાસવાનો પ્રયત્ન કરવામાં આવ્યો છે.

કોષ્ટક નં. ૧૦

સ્ત્રી કામદારોને એઈડ્સ અંગેનું જ્ઞાન દર્શાવતું વર્ગીકરણ

ક્રમ	જવાબ	આવૃત્તિ	ટકાવારી
૧	હા	૮૪	૬૨.૭
૨	ના	૫૬	૩૭.૩
	કુલ	૧૫૦	૧૦૦.૦

કોષ્ટક નં. ૧૦ માં સ્ત્રી કામદારો એઈડ્સ આ રોગથી માહિતગાર છે કે નહીં આ પ્રશ્નના સ્ત્રી કામદારોએ આપેલા જવાબો દર્શાવવામાં આવ્યા છે. કોષ્ટકનો અભ્યાસ કરતા એ બાબત સ્પષ્ટ થાય છે કે, ૬૨.૭ ટકા સ્ત્રીઓ આ રોગથી માહિતગાર છે. જ્યારે ૩૭.૩ ટકા સ્ત્રીઓએ આ રોગ અંગે ક્યારે પણ ન સાંભળ્યા હોવાનું જણાવ્યું છે. ૪૭ (૩૧.૩ ટકા) સ્ત્રી કામદારોઓ આ વિશે સાંભળ્યું છે પરંતુ આ રોગ કેવી રીતે થાય છે તે તેઓને ખબર નથી.

વૈવાહિક દરજ્જોના આધારે અભ્યાસ કરતા જણાય છે કે, ૧૧૬ વિવાહિત સ્ત્રીઓમાંથી ૪૦ (૩૪.૫ ટકા) સ્ત્રીઓને આ રોગના ફેલાવવા માટેના જવાબદાર કારણોની જાણ નથી. આ પ્રમાણ અવિવાહિત, વિધવા અને ત્યકતા સ્ત્રીઓમાં અનુક્રમે ૩૦.૮ ટકા, ૧૩.૩ ટકા અને ૨૫.૦ ટકા જેટલું નોંધવામાં આવ્યું છે. જે સ્ત્રીઓને આ અંગેનું જ્ઞાન છે, તેઓમાંથી મોટાભાગની (૩૩) સ્ત્રીઓએ આ રોગના ફેલાવા માટે કોન્ડમ વગર જાતિય સંબંધ બાંધવાને જવાબદાર ગણાવે છે.

વિવાહિત સ્ત્રી કામદારોમાંથી ૨૧.૬ ટકા સ્ત્રીઓ આ પ્રમાણેનો જ મત આપ્યો છે. આ પ્રમાણ અવિવાહિત, છૂટાછેડા, વિધવા તેમજ ત્યકતા સ્ત્રીઓમાં અનુક્રમે ૨૩.૧ ટકા, ૫૦.૦ ટકા, ૧૩.૩ ટકા અને ૫૦.૦ ટકા જેટલું રહેવા પામ્યું છે. તેમજ ચેપી લોહીથી, ચેપી સોયથી અને અસરગ્રસ્ત ગર્ભવતી મહિલા દ્વારા આ રોગ તેના બાળકને થતો હોય તેવો મત આપનાર વિવાહિત સ્ત્રી કામદારોનું પ્રમાણ અનુક્રમે ૦.૯ ટકા, ૯.૫ ટકા અને ૧.૭ ટકા જેટલું નોંધવામાં આવ્યું છે.

સૂચનો :

ખાખરાના વ્યવસાયમાં વેતન આધારિત પ્રવૃત્તિઓ કરતી સ્ત્રી કામદારોની આર્થિક અને સ્વાસ્થ્ય વિષયક પરિસ્થિતિમાં સુધારો થાય અને તેઓનું જીવનધોરણ ઉચ્ચ લાવી શકાય તે માટે નીચે પ્રમાણેના સૂચનો કરવામાં આવ્યા છે જેને ખાસ અગ્રિમતા આપવી જોઈએ.

- ૧) કેટલીક સ્ત્રીઓ સંપૂર્ણપણે નિરક્ષર નોંધવામાં આવી છે. આ સ્ત્રીઓમાં પ્રોટ શિક્ષણ વધે તેવા પ્રયત્નો હાથ ધરવા જોઈએ.
- ૨) અઠવાડિક રજા ઉપરાંત સ્ત્રી કામદારો આકસ્મિક તેમજ સામાજિક પ્રસંગે સહેલાઈથી રજા લઈ શકે તે માટે વર્ષમાં અમુક નિશ્ચિત રજાઓ વેતન સહિત માલિકો દ્વારા આપવી જોઈએ.
- ૩) કામના સ્થળે પીવાનું શુદ્ધ પાણી, શૌચાલય અને ઘોડિયાઘર ની વ્યવસ્થા હોવી જરૂરી છે.
- ૪) કામના સ્થળે સ્ત્રી કામદારોને ચા, પૌષ્ટિક આહાર વગેરે ઉપલબ્ધ કરાવવા જોઈએ.
- ૫) સામુહિક કેમ્પનું આયોજન કરીને કામદારોને પોષણ વિજ્ઞાનનું, શારીરિક વિજ્ઞાન, તંદુરસ્તી તથા આરોગ્યના નિયમોની તેમજ વર્તમાનમાં ફેલાતા રોગો અંગેની માહિતી, સ્વચ્છતાનું મહત્વ વગેરે અંગે જાગૃતતા લાવવી જોઈએ.
- ૬) સ્ત્રી કામદારોના કામના અથવા વસવાટના સ્થળે સેવાભાવી તબીબોની મદદ લઈ તેમના વિસ્તારમાં જ અમુક ચોક્કસ દિવસે રોગોનું મફત નિદાન, સારવાર, સ્વાસ્થ્ય માર્ગદર્શન અંગે વ્યવસ્થા કરવી જોઈએ.
- ૭) સ્ત્રી કામદારો સંગઠિત થાય તે માટે સરકારી સ્તરે તથા સ્વૈચ્છિક સંગઠનો દ્વારા પ્રયત્નો હાથ ધરવા જોઈએ.

સમાપન :

આમ, મુંબઈમાં વિકેન્દ્રિત ધોરણે વિકાસ પામેલા ખાખરાના વ્યવસાયમાં અસંગઠિત ધોરણે રોજગારી મેળવતી સ્ત્રી કામદારો કે જેઓ ખૂબ જ ઓછું શિક્ષણ મેળવેલ હોવાથી તેમજ બિનતાલીમબદ્ધ હોવાથી પ્રવર્તમાન રોજગારીને વળગી રહી છે. આ સ્ત્રી કામદારોના કુટુંબમાં આધારિત સભ્યોની સંખ્યા કરતા કમાવનાર સભ્યોની સંખ્યા અડધાભાગની હોવાની પરિણામે કુટુંબની સરેરાશ માસિક આવકનું પ્રમાણ નીચું રહ્યું છે તેમજ કેટલી સ્ત્રી કામદારોના કુટુંબનો માસિક ખર્ચ વધુ હોવાને પરિણામે તેઓને દેવું કરવાની પણ ફરજ પડે છે. તેથી મોટાભાગની સ્ત્રી કુટુંબની નબળી આર્થિક પરિસ્થિતિની પહોંચી વળવા માટે તેમજ કુટુંબનું પુરક આવકનું સાધન બનવાના ઉદ્દેશથી ગૃહસંચાલન સાથે આ કામ કરતી જોવા મળી છે. મોટાભાગની સ્ત્રીઓ સામાજિક સલામતીના લાભો પ્રાપ્ત કર્યા વગર અસ્વચ્છ વાતાવરણ કે જ્યાં પીવાના શુદ્ધ પાણીની અને શૌચાલયની સવલતોનો અભાવ હોય તેવા એકમો સાથે સંકળાયેલી છે તેમજ અનેક શારીરિક તકલીફોનો પણ ભોગ બની છે.

વર્તમાન સમયમાં રોજગારી પૂરી પાડવાની દ્રષ્ટિએ અગ્રેસરનું સ્થાન ધરાવનાર અસંગઠિત ક્ષેત્રના વધતા જતા મહત્વને લક્ષમાં લેતા અહીં કરવામાં આવેલ સૂચનોને અગ્રિમતા આપીને રાષ્ટ્રીય તેમજ આંતરરાષ્ટ્રીય ધોરણે આ પ્રકારના અસંગઠિત કામદારોની સ્થિતિમાં સુધારો થાય અને તેઓનું જીવનધોરણ ઉચ્ચ લાવી શકાય તેમજ તેઓ આર્થિક વિકાસમાં સક્રિય રીતે ભાગ ભજવે તેવા પ્રયત્નો હાથ ધરવા જોઈએ.

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ENGLISH

***SHAME, GUILT AND REDEMPTION IN ATHOL FUGARD'S
POST APARTHEID PLAYS***

Sujatha Rao

ABSTRACT

*This research paper focuses on Athol Fugard post apartheid plays *Playland* and *My Life* which confront the truth about the traumatic past in order to promote forgiveness and reconciliation between the victims and perpetrators of violence and the themes shift from racial focus to the multidimensional human existence. The paper explores Fugard's introspection into human emotions and his futuristic technique arising from his social context.*

Key Words : *Apartheid, Dreams, Forgiveness, Human Emotions, Justice, Reconciliation, Sins, Truth.*

South African texts which were published after the democratic elections in 1994 are commonly referred to as the Post – apartheid literature. Post – apartheid writing is marked by an abrupt shift away from racial focus towards a wider concern with the multi-dimensional human existence.

The aftermath of apartheid has brought in new problems of the society into focus ranging from economically sensitive to gender conscious literature and representation of racial divisions and clan difference account to South African post – apartheid.

Writers like Athol Fugard and Ngema took bold themes like the truth and reconciliation to highlight the importance of confrontation the truth about the traumatic past in order to promote forgiveness and reconciliation between the victims and perpetrators of violence.

Athol Fugard's name is synonymous with the South African theatre. His plays set in South Africa reflect the politics of race. As a white, he was drawn into the struggle against the apartheid. Despite being a white, English speaking playwright his plays has been a great success. He tried to highlight the human suffering in a fragmented society under the pressure of South African society. His play *The Blood Knot* established him as a playwright. Fugard's plays after 1990 reflect hope that the past can be lived with, if not erased. The post – apartheid of Fugard projected the continued hope, fear in the New South African. There was a paradigm shift from racial focus to the multidimensional human existence.

The South African anti-apartheid playwright, Athol Fugard, is acclaimed worldwide as the world's greatest living playwright. More importantly, his work is lauded for his insight and in-depth of characterization and sensitization to racial discrimination and injustice.

Athol Fugard produced his post – apartheid play, *Playland* (1992) which was set in play land, a mobile amusement park. The temporal setting of *Playland* in the years preceding 1990, reminds the audience that in South Africa 1990 was not only the end of a decade but also the beginning of a new era. The play *Playland* presents the confrontation of a Blackman and a Whiteman each in need of the other for healing and repentance and reflects South Africa symbolically on the brink of the dismantling of apartheid.

The play is set in a small town Karoo. The play portrays with rapes, murder, crimes with Martinus optimistic hopes of a beginning of a New Era and Nelson's Mandela's release in 1990. It deals with the two perspectives of two guilt ridden characters, Martins Zoeloe, the black night watchman who suffered as a victim and Gideon Les Roux, the white soldier who gave up a war on account of remorse. They both meet by chance and confess to each other, and also to the world, about the dark secrets and horrors of their past. Martinus explains how he had killed a white man, Andries Jacobus de Lange, who assaulted the woman he loved. Gideon relieves the atrocities he witnessed during his service as a soldier in the South African Border War and how he used to count the dead bodies like "cabbages his father used to count in his backyard". (31)

GIDEON: when it was all over – the shooting and screaming... I would take a deep breath, say to myself 'you're alive Gid,' then walk around and count. I always wanted to know how many there were, you see ... You could take your time you see, walk around slowly and carefully and do it properly like my pa used to do when he counted his cabbages in the backyard... That's how I learned to count. Even before I was in school man I knew how to count my blessings but now it wasn't cabbages anymore, it was 'One Swapo, two Swapo, three Swapo...' my very first time I counted there were eight of them... Then for a long time it looked as if fifteen was going to be the record until that follow – up when we ambushed a whole bloody unit... and when it came time to count ...! Twenty-fucking-seven of them! I couldn't believe it man. A new record! 'Twenty seven Swapo cabbages in the garden daddy!' (31)

Martinus, in spite of his guilt, remorse and deepest faith in the Bible and the Day of Judgement, fails to feel sorry for the murder he had committed.

He says:

MARTINUS: The dominee was very sad and prayed for me. There in the cell, on his knees, he prayed to God make me feel sorry. But it is no good. I still don't have that feeling. All the years I was in gaol, and all the years I sit here by the fire, I ask myself, 'what is it that makes a man feel sorry? Why doesn't it happen inside me?' Baas Joppie, was a prison carpenter, I was his handlanger he was sorry. He killed his father and he was sorry for doing it he cried all the times he told me about it. And Jackson Xaba they hanged him-guilty four times for rape and murder; he told me also he was sorry. But me? (34)

Provoked by Martinus if "he did not have a repentant feeling for what he did, for the men he killed", Gideon responds emotionally and narrates an incident of the past when he used to load the dead bodies of the South West Africa People's Organisation (SWAPO) people they killed, on to the back of the lorry. He says that he had seen an old woman, probably the mother of one of the deceased –

GIDEON: [...] All the time I was doing this I had a strange feeling that it reminded me of something, but I could not remember what it was. And the old woman was still standing there watching us. I couldn't take it anymore so I started shouting and telling her to go away and while I was doing that suddenly it came to me, the thing I was trying to remember. (35)

He even recounts it to an experience he faced as a child

GIDEON: Every day me and my dad would take his fishing rod and go down to the rocks. He would put on some bait and throw out and then wait for the big one. My job was to catch him the small fishes in the rock pools for him to use as bait. So one day I catch this lekker fat little fish and I'm all excited and I start to cut it up and then – Here ! man, hundreds of little babies jump out of its stomach on to the rock. Just so big... (indicating with his fingers) ...little babies man! – they already has little black dots where their eyes was going to be – jumping around their on the rock. And the mother fish also, with her stomach hanging open where I had cut her, wagging her tail there on the rock. And I looked down at all of this and I knew man, I just knew that what I had done was a terrible sin. Anyway you looked at it, whether you believe all that stuff Heaven and Hell and God Almighty or not it makes no difference. What I have done was a sin. You can't do that to a mother and her babies. I don't care what it is a fish or a dog or another person, it's wrong!... (35-36)

The image of the "dying mother – fish with a torn stomach watching its helpless little babies dying on the rock, where Gideon as a boy had cut" her makes him remorseful. The feeling of sin he had recognized as a boy from the pain – torn eyes of the mother fish made him again see a similar kind of pain in the eyes of the old mother of the deceased SWAPO. His sense of guilt makes him uneasy. He makes a thorough search for the old woman as he wants to apologize. He says:

I wanted to tell her about that little boy. I wanted to tell her that he knew what was right and wrong. I don't know what happened to him, what went wrong in his life, but he didn't want to grow up to be a man throwing other man into a hole like rotten cabbages. He didn't want to be me. And when I told her all that, I was going to ask her for forgiveness...but she was gone (A silence between the two men. Martinus finally understands) (36)

This shows how sensitive people are made insensitive by the conditions. The sense of remorse Gideon experiences brings out his original nature as a human being. Martinus and Gideon, who meet as strangers come closer and Gideon puts it in a philosophical tone –

Forget about him, man. He's forgotten about us. It's me and you tonight. The whole world is me and you. Here! Now! (anger and bitterness). Do you think I wanted it to be this way? Do you think that if I could have chosen the other person in my world tonight it would be you? No such luck. We've got no choices, man. I've got you and you've got me. Finish and klaar. Forgive me or kill me. That's the only choice you've got. (37)

Martinus also responds in a similar tone, but with all faith in Hell.

If I forgive you then I must forgive Andries Jacobus de Lange, and if I forgive him, then I must I ask God to forgive me.... And then what is left? Nothing! I sit here with nothing... Tonight... Tomorrow...all my days and all my nights ... Nothing! (Violent rejection.) No! It's too late. (37)

Each has satisfied a need they both have. They listened, not because of apartheid rules have said they could – or should – but because of human nature. The Truth and Reconciliation commission was not set up until 1994, but Fugard in 1992 has already shown in the arena of a night watchman's camp one of the guiding precepts of that commission : to provide an opportunity for the silenced to speak out. In the South Africa of 1990, Gideon is still more privileged than Martinus, but until that eve of a new year he had also been silenced by a guilt that is not necessarily expunged as a result of talking to this black man – but it is eased. In most cases the TRC was unable to fully forgive or heal the wounds inflicted by apartheid, but for Martinus and Gideon, their own little truth commission enabled their true feelings to be shown – and Fugard saw his next play as a continuation of this (2009: 245)

Fugard clearly knows that the past cannot be erased and forgotten. Gideon will continue to be haunted by “that whole outside Oshakati” and Martinus will never regret his murder of de Lange, but both of them have, as Mary Benson astutely observes, actually listened to each other for the time, and that is something of a “beginning” (Benson, 141). Wertheim explained, “clearly, too, the separation, the apartheid that has kept the people of different races apart, will come undone not merely when the laws say so but when people begin to listen to one another, as human beings, not as essentialised members of different races” (2000: e-book).

On the other hand, Fugard's main point seems deeply felt: that violence breeds further violence unless there comes a moment in which trying to balance rights and wrong is set aside for reconciliation; and in that sense *Playland* was timely written. The play is judged not for its political background but for the deep insights and hope for the people living in the post-apartheid time.

My Life shows Fugard's interest in the younger generation in South Africa and his commitment as a playwright to “listen to their stories” to “attune his work” to the new generation of South Africans, to the multi-cultured and many ranged stories of the younger generation so merely embodied in the lives of the five women in the play. In *My Life* Fugard celebrates the new South African and listens to their stories. *My Life* records the autobiographical narrative of five young South African women where these girls read, reflect the diaries they wrote about their families and the racial discrimination. The five girls are Eleanor Busi Mthimunye, Reshoketswe Maredi, Heather Leite, Riana Jacobs and Sivagaury Govinder all belonging to the suppressed categories under apartheid rule. “They don't know that when I'm sad I pretend I'm not... even though my inside is burning with pain”. “Are you impressed with our stories because of what

they say about us, or maybe because of something they say about you?" In *Bare Stage* Mary Benson says "Athol was in the city, creating a play with five young women, chosen from auditions with high-school students. He did not intend the cast to be all-female but they had shown far greater potential than any of the boys. Busi and Shoki were black, Gamy Asian, Heather white and Riana of mixed race. All these girls belong to different races, and they sing their songs as chorus and in the play where they perform, involve the audience in singing too. Their voices are united into one, just as their grief is united. They learn their lesson from each other and seek solace, solidarity in their grief. The play finally celebrates the regeneration of a new South Africa. *My Life* is, as Mannie Manim affirms, "not great art, but it is certainly a sign of change at a critical moment in South African history" (2000, e-book)

Fugard saw it as a chamber quintet for which he would interweave their stories." An aerobics session frames the play (called by Fugard a recital) which is made up of stories told by the girls. The setting is just before the first free elections in South Africa. Fugard's heavy collaboration with others is reminiscent of his work with Kani and Ntshona, but less successful.

As in every oppressive culture, however, writers in that society had to devise ways of couching their protest in the pleasing capsule of entertainment. All protest need not be overtly confrontational to be effective. Athol Fugard continues to tell his stories, be it in 'Coming Home' and other recent plays where he brought out the truth of people "searching for his own truth as he explores the truth of others". Athol Fugard's anti-apartheid missiles, even though often theatrically decorated, were no less potent. It is credit to "the best political dramatist writing in English today" and "perhaps the world's most performed playwright writing in English today". Though Fugard's plays are always immersed in the politics of the day (apartheid and now post-apartheid), he never allows politics to affect his insight into people. Women occupy a dominant role in many of Fugard's plays Fugard's characters are similar to those found in the works of Tennessee Williams.

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BLOGGING TODAY: A CATHARSIS FOR IMMIGRANTS?**Tamasha Acharya****ABSTRACT**

The digital identity of the migrant today is formed by twin influences of a growing, progressive diasporic blogosphere in cyberspace and multiple multicultural societies in the real world. The present day immigrant aims to reconnect with the homeland through the virtual world. For the second and third generation immigrant being physically distanced from the homeland is a voluntary move and reconnecting does not arouse feelings of dislocation, spatial and temporal loss as for the earlier generation, but is a mere click away. Today, location, place, homeland articulate different interpretations and the digital citizens are fast establishing a different type of solidarity with those back home through blogs where they attempt to create a diaspora zone of alliance, question concepts of nationhood and identities and emote in interactive domains of reflection, recognition, recall and memory.

My paper strives to offer an insight on how the dispersed population uses blogging as a kind of online diary, a memoir to maintain ties with their families back home, preserve culture and reinforce identity issues. I aim to identify and analyse blogs by South Asians, primarily Indians who have settled in USA and UK. My focus is to outline how through their interactive posts they showcase life as lived in the adopted land, interspersing their lifestyle narratives with reflections about the homeland which echoes their affiliations both directly and indirectly. In this process, the blog adopts all the features of an autobiography and has widened its scope. I also aim to indicate how the blog is used subconsciously as a means of catharsis.

Key Words : *autobiography, self-exploration, self-expression, self-construction, self-monitoring, catharsis*

With the revolutionary Internet boom and shift in information technology today, blogs are being widely heralded as an alternative to mainstream media, as they provide a forum to share views and experiences worldwide with other Internet users in the cybernetic space. Cybernetic space can be described as a synthetic space that is produced at the intersection of the real and the virtual spaces. Mitra, (2002,2003) Mitra and Schwartz, (2001). Blogs and other Internet social networking facilities enable individuals, networks and organisations, to communicate with each other quickly, share information and other resources, and collaborate to pool their collective knowledge. Information is in a different league in today's global world where interaction is literally a touch away. In December 2011, it was estimated by a media research group that there were 1.2 billion users of the Internet worldwide. 82 percent of the world's Internet population over age 15 logged to a social media site shooting up from 6 percent in 2007. 37% of bloggers cite "my life and experiences" as a primary topic of their blog. Connecting in this digital melting pot we have immigrants who work, meet online, send instant messages and skype. Reconnecting in the diaspora zone, analyzing changing concepts of nationhood, examining fluid notions of identity has taken on a different meaning in recent years. Home today, is no longer only a concrete geographical space but often exists within the twin zones of memory and nostalgia. Speaking about diasporic constructions of the nation in the changing world Anita Mannur says, "As we move from paradigms of geosphere to infosphere, the boundaries of nation and diaspora begin to traverse, retrace, inform and de-form one another" Mannur (2003).

The interface of a blog provides the ability to easily integrate images and audio files into entries. The possibility of editing or deleting entries without destroying the document is an added advantage. All this makes reading and writing blogs a very interesting experience and also enables bloggers to become active creators and disseminators of knowledge. Diasporans who blog, chart an atlas of identity that includes multiple geographical locations, create different ideological discourses, speak diverse languages and dialects, represent various degrees of assimilation with their countries of residence and also maintain varying degrees of transnational connections between the hostland and the homeland. Adapting communities in the hostland through blogs, they create online forums of self-documentation which includes self-construction and self-monitoring. These groups are conditionally united by common interests, mutual empathy, and the willingness to share personal experiences and thoughts. In this scenario, identity tags like British Asian or Asian American do not signify dual or split identities but a seamless one, where links with the native and adopted countries are made and the reach out is

through the blogosphere. Blogs created by immigrants are taken as a site of memory where constructing and preserving both individual and cultural identity is considered. It provides a path for displaced people to reconnect with their homeland and to become active creators and disseminators of what is real, twice or thrice removed as they are from their homeland. Rebecca Blood in the introduction to her book, *We've got Blog* mentions, "Every weblog has a point of view and even those that contain no personal information reveal over time, detail maps of their creators roads. It is captivating to see the biases, interests, and judgments' of an individual reveal themselves so clearly. Blood (xii)

A definition of autobiography by Phillippe Lejune outlines its similarity with the blog. He refers to it as: "A retrospective produced by a real person concerning his own existence, focusing on his individual life, in particular on the development of his personality." Lejune (1982) Other definitions have conceptualized, the autobiography as a "metaphor of self" (James Olney), the "invention of the self" (Jerome Bruner), the "art of self-invention" (Paul John Eakin), a form of "self-writing" (Avrom Fleishman) and "self-portraiture" (Francoise Lionnet). As an online genre, the blog is a challenge to traditional narratives of autobiography. Both are based on self-revelation, inwardness and intimacy of the personal. Blogs too define the self, and like the diary, reveal the distinctive voice of the speaker. With an interactive space it problematizes or just voices out existing issues. Grouped under the genre of diaries, blogs include the responses of readers, and, are often an interactive form of correspondence between the diarist/blogger and the audience. Today as an established form of life writing, online diaries, which are creating a digital collaborative relationship between writers and their audiences serve as fresh reminders of the tenuous division between reality and art, between simulated and real areas that these texts seem to straddle more explicitly than traditional written autobiographical forms. In her article "Online Diaries: Towards a Structural Approach" Viviane Serfaty situates blogs within the larger genre of autobiographical writing. Their availability on the Internet may be seen as the continuance of a long tradition in self-representational writing even as information technology modifies the forms and functions of such texts. Serfaty recommends studying online diaries from a literary standpoint which may therefore shed light on the development of new forms of writing, and contribute to assessing the extent of this transformation and its meaning. (2004)

For the purpose of the analysis a content analysis of 15 blogs was made. One had to sift through many blogs before finalizing selection. Approximately 32 blogs were accessed and analysed but the ones chosen for the purpose of the study were written only by South Asians residing in UK and USA. Only one was taken from an expatriate residing in the UAE, as the writer mentioned similar issues and experiences. Search engines like Technoratti was used but no clear category as South Asian bloggers or blogs could be identified. I propose a qualitative, exploratory study. Because we are concerned with the bloggers' interpretations of their host culture and context, we adopt an interpretive approach and assumptions. Interpretive studies assume that people act on the basis of their interpretations of the world. The blogs analysed were not deliberately sought to be authored by women but incidentally it so happened that all the writers were women. The analysis of blogs by South Asian immigrants gave an overview of the issues they address. The posts were generally about career issues, a sense of dislocation, recipes, miscarriage, pregnancy, marital issues, domestic violence, religion, dealing with weight issues, Ramadan(fasting) issues.

Posts revealed that bloggers, blog for many different reasons – to exercise their creativity, document ideas and events, and store them for later retrieval, to share, to entertain, earn a living or even to motivate or influence others. Blogging also helps to stay in touch with family and friends, locally or across nations while others want to network and meet new people. As a diary of the bloggers own inner sense of emotional fragmentation, this outpouring helps the blogger transform from a mere identity to an individual in her own right. The personal tone of the blog and anonymity status enabled women to write comfortably and openly, about previously taboo issues, such as their inability to fulfill gendered societal and motherhood expectations, coping with immigration, career issues and so on. This kind of writing has helped create an entirely new creative and cultural landscape in which bloggers feel free to emote. It can be stated that blogging for women seems crucial in their autobiographical re-construction of identity. Some blogs did not have a specific focus, although reading through the posts revealed certain dominant topics like issues of gender equality and women's empowerment. Certain experienced frustrations were clearly shared by many other women for example, societal pressure, cultural expectations of women's roles in life, pressures to look attractive and young along with issues like food, Asian

music were discussed. These posts tended to generate many responses and much discussion, particularly from other women. There were many blogs on motherhood by young mothers. It was rare for a blog to focus solely on a single subject and not include references on personal experiences and reflections. The posts sometimes had multiple posts in a month but there were also gaps.

First Days, a project inspired by Philadelphia's South Asian American Digital Archive, collects stories from immigrants about their first days in America. The blog registers through interviews how immigrants belonging to the first generation found escalators fascinating, expressed culture shock about the radically different lifestyles and their impressions of zooming on US freeways. Homesickness and lack of friends are emotions which frequently crop up in their posts especially as they were from the first generation. Some of the blogs I accessed had typical Indian titles and words. Was it a sign for other South Asian bloggers to access or a deliberate attempt to keep a pan Asian connection? ShwetaSays.tcom, ChaiChatter, non stop bakbak, Once upon a chai time, love, laugh, mirch .com, pinkchai style, Some others are Shebasphere.blogspot.in, Party of Five, buzzing tales, SepiaMutiny, Say What .

Mothers and the attachment to them feature strongly in most blogs. Writing about the business of being Mom a blogger writes:

You have to trust your gut, some advice, and sometimes rely on the Internet for a huge chunk of information (if you are in a different country far away from your immediate family). 've you sleep trained your child? (what the hell is that? I'm 30 and I still prefer falling asleep next to my mom, I'm from India!) . Nonstopbakbakwordpress com blogger –Shruti Mallur First generation immigrant

Moms just have a special touch which makes food taste better, everyone feel better, and you do better. I've been lucky blessed to have my Mom by my side from the minute Little Mirchi was born. For the past three months she's been spoiling both LM and I with her love, food, and care. I can't imagine what I would have done without my mother's guidance and support when I became a mother for the first time myself. Lovelaughmirch.com

All the bloggers had at least one post about festivals. During festivals celebrated enthusiastically at home, the immigrant heart longs for the celebrations, ambience, friends, family and festivities back home and blogs provide an outlet for the expression of this emotional fragmentation. Diwali and Holi brought back nostalgic memories of celebrations in India. Discussions of the festival were always accompanied by photographs of celebrations with the family and decorations. Sales in Indian shops, ideas for gifts, food festivals like the Varli food festival were also detailed. It was interesting to read bloggers inviting their readers over to interact in the blogs for virtual chat session at a prefixed time especially before festivals.

Visits to India featured regularly and shopping was always mentioned. Indian cuisine also was regularly mentioned with recipes, trial sessions, substitutions with ingredients which were not available in the hostland and the nostalgia about their mother's food and cooking was also evident. A blogger wrote, "I 've come to terms with the fact that there is that special ingredient in parental cooking."

A second generation immigrant wrote about her generation gap issues while growing up. Her classmate, a native White had telephoned her for some homework related issues. Her mother's reaction amazed her and she retaliates many years later:

As a South Asian female with immigrant parents, I suspect this instance is as close as most of us get to having the 'sex talk' with our parents. At the time, I had no idea why Mark calling my house was the worst thing that I could ever have done but based on my mother's reaction, I knew it couldn't happen again. I knew I had done something horribly wrong. From that point on, I also knew that I was not like my friends Elizabeth, Susan or Jody. Not only was I browner, but sleepovers, trips to the mall and romantic comedies at the movies would have to wait until I was 35. Going prom dress shopping would have to wait until my wedding day and having the 'sex talk' would come after my first baby. Just one of the many differences between me and my white friends growing up in small town Ottawa in the 80's. shebasphere.blogspot.in

The ramifications of geographical, cultural, social and climatic changes on the psychology of an individual and his/her family depend on the degree of change as well as the individual's attitude towards such change. Such situations test individuals' coping skills; their ability to adjust and acclimatize. A first generation immigrant about the initial days in a foreign land, away from one's roots, comes with its unique set of pros and cons as this blogger shows.

The new and novel can be enticing and adventurous for some and an extremely petrifying experience for others. Personal circumstances, life style changes, changes in living comfort, personal security etc. all leave disparate footprints on people and they respond distinctly to any alterations in their circumstances. Buzzing Tales.com No matter where our feet or fate takes us, the warmth and lure of home always remains etched in our hearts. Buzzing Tales.com

Another blogger writes- "The fear and worry of the first few days: I felt I was not part of any culture: I was too white-washed to be Pakistani, too Pakistani to be Tanzanian, and too brown to be white." She relates how Hockey unites them in the adopted land. She titles her post NHL Playoffs: The Hockey Myth, Joel Ward and My Immigrant Identity.

For members of my grandmother's mosque in Calgary, hockey was linked to their identity as a successful, assimilated immigrant community. During the Stanley Cup finals, they set up a projector and TV just outside the prayer hall, so people could follow their national pastime while preserving the faith they brought with them from abroad. - Sehreen Noor Ali

Driving to Las Vegas for Christmas Nina Agarwal writes " . . .we reminisce about Christmases past, disputing one another's accounts, and listen to old Hindi songs—the ones I find melancholy and beautiful even when I don't understand all the words. We also play word games; this is, after all, a perfect opportunity for vocabulary and spelling lessons." Notes from an Indian Childhood: Christmas in Vegas by Nina Agarwal TheUtilitarianValueOfTime.fi2w.org/2012/12/.

Feet in Two Worlds is a blog which brings the work of immigrant and ethnic media journalists from communities across the U.S.A. It raises concerns of marital and maternal anxieties and draws equivalents with modern-day mothers admitting similar issues in confessional blogs as a therapeutic act.

Sepia Mutiny is a virtual community of South Asian bloggers who shared their views on issues and events in the homeland and the hostland affecting the South Asian community. Bloggers wrote on different issues and archived their 1320 posts which can be read online. The posts were on issues like pop culture, lifestyle, current affairs and philosophy. The conversation tag of the Mutiny is equally interesting as it gives the reactions of other immigrants who, negotiating the politics of space and identity found this an important platform to air views, analyse and share news. There are recruitment campaigns, digs at governments (both in the homeland and hostland) book reviews, video clippings of musical releases, advise to first time immigrants and students and even an online campaign for a bone marrow transplant for an immigrant, Amit Gupta. A blogger mentioning the importance of this blog writes in the conversation tag, "And as a mixed Desi-American, the Mutiny let me participate in and identify with my roots in a way that I had never been able to do before."

Writing about the social changes experienced a blogger writes:

The Central NJ Indian community is deeply insular, and most of the Indian kids I grew up with are full of "casually" bigoted comments about people who are unlike them (most notably, about "white people", a kind of defensive reverse racism), and very few of them even have friends who are not Indian, let alone friends who are white, gay and lower middle class like Tyler. Exposure to people who are different from you promotes understanding and tolerance, and insularity promotes xenophobia. It's time for our community to examine the negative effects of "pseudo acculturation" where we attempt to emulate western models of success while clinging to old-world intolerance.

Another blogger notes –

Only a few weeks till the start of summer. This can only mean one thing: skin. Bring on the season of skin-baring shorts, minis, sundresses, tank tops and bathing suits. And if you're desi, bring on the nagging moms and aunties who try to tell you to cover up – more for the sake of preserving your complexion than for modesty's sake. I think you all know how I feel about our society's obsession with skin coloring. But I was reminded of it again when Ennis sent me a clip of an upcoming documentary, "Dark Girls."

This site provided a much needed space for the development of the South Asian American identity and, in many ways, set the benchmark with how the community voiced themselves.

The inconspicuousness, interactive nature and personal tone of writing blogs are cathartic. They promote mentoring, do not demand reciprocity and function as a mirror of the self. Amanda Lenhart and Susannah Fox have concluded that women write, to work through difficult experiences, to give substance to the tasks of impermanence that fill their days and lives, to forge connections with other women related to issues of mutual interest and concern, and to assert themselves as subjects of their own making in the face of competing social constructions of who they should be. (2006) These self-narratives become a source of strength to both the reader and the writer. Swamped by circumstances, majority of the bloggers required emotional sustenance and offloaded their conflicts in their blogs for their catharsis. Says Vivianne, "The computer screen thus plays the part of the Other, of the ideal Other, because it is, in and of itself, empty and can thus be endowed with a plurality of meanings. It does not demand reciprocity, but only functions as a mirror of the self. And it is through such a mirror that the private self can move beyond the limits imposed by social codes and connect with others in virtual space. The readers of the online diaries all become mirrors for diary writers, reflecting and commenting on their every thought, and hence providing a social space in which the private self can be deployed and reconnect with the social self. Serfaty(2010)

The popularity of this genre and its necessity can be assessed in many ways. As a blogger writes, "I started to blog about the power of positivity and how it initially helped me out of a dark period in my life. I found that to be very therapeutic and decided to write more about my personal experiences, thoughts and feelings more as an outlet for myself more than anything." She writes about the connect she shares with her readers- "I feel that by reading my blog, they connect with me, understand my pressures and stresses and know what it's like to grow up as a first generation Indian-Canadian woman who is now handling the demands of being a wife and mother." shebasphere.blogspot.in

Bloggers irrespective of the topic share their life experiences and perceptions, documenting, generating information and, reaching out to others and themselves and thereby providing a voice, a platform to end certain silences. In today's online age it is a powerful conversational tool with the potential to reach a wide audience and empowers by giving a voice to the unheard and also the unseen. The sense of authority and control, the feeling of being screened by not being directly exposed before the reader(s) also gives an independence to the blogger. Through story sharing, inspiration, information they promote strong, positive images of both the lands. Readers who were loyal followers and interacted regularly have created an extended family as photographs and write ups capturing every mood, creation and celebration are put up in blogs.

As a blogger writes –

My last blog post has garnered so much interest, commentary and encouraging words that I have to give a shout out to everyone who has posted anything about it. Thank you to all of you! I have never received so much personal email, so many private messages and phone calls sharing all of your stories of miscarriage or trouble conceiving. I am honored to have you take time out of your day to read it and I sincerely hope that all the women who contacted me with a similar story will heal from theirs as I continue to heal from mine. More importantly, I am most happy about helping to promote dialogue about miscarriage.

Immigration no longer arouses feelings of dislocation, spatial and temporal loss as it did for the earlier generation. Towards the late nineties when the blogosphere revolution came about the second and third digitally charged generation of immigrants who were much better settled than the earlier generation, stepped in and started documenting their parents' lives. Better internet connectivity has made sites more accessible and migrancy issues approachable. To overcome the temporal, spatial and psy-

chological distance it is easier now to connect, maintain, create, recreate, exchange instant information. It is well documented that cyberspace is not as White as it was once thought to be, and evidence is prevalent that the number of Internet users in Asia is greater than the rest of the world. (2006)

Sven Birkerts has pointed out a fundamental difference between print and electronic texts: "The print engagement is essentially private. While it does represent an act of communication, the contents pass from the privacy of the sender to the privacy of the receiver." In the electronic order, however, "engagement is intrinsically public, taking place within a circuit of larger connectedness" (1994)

As a majority of blogs raised these issues, it was felt that what the earlier generation shared physically, psychologically with their mothers, sisters and relations back home, these immigrant women used different forms of technology to communicate about the same emotions only creating a 'virtual Sorority'. It was also felt cultural stability can be continued in the relative safety of the virtual, within a virtual community of other immigrants, who have all sought and found a safe place to maintain a stable, quintessential identity. Blogs can be read as assertions of identity which the individual might not depict in real life. It could be a reflection of the assertion within or can be interpreted as an attempt to work on assertiveness by psychologically conditioning oneself to think of one as such.

An extract:

We are not our bodies. They represent us but there is so much more to who we are than what is happening on the outside. If we, as women, don't support each other, then this patriarchal South Asian culture that we belong to will continue to own us. Low self-image is practically taught to South Asian girls from a young age. We have to break this cycle. We have to support each other. We are supposed to lift and empower each other and ourselves. Not try to break each other down.

Catharsis also leads to responsibility regarding content and projection of mediated images. The analysis revealed that the blog often functions as a mirror of the self and transforms users from an identity to an entity. It was observed that bloggers are interconnected and do not function in seclusion. Many have URL links to other blogs.

The above analysis, is a closed reading of various immigrant blogs and yields interesting findings and directions towards a new understanding of them as included in the genre of autobiographies. From the analysis it was felt that blogging eases feelings of dislocation, alienation, spatial, temporal loss. The personal tone encourages life narration and helps women reconstruct identity, the virtual sorority created was collaborative yet communal. The societal news stream created was helpful to maintain ties and it also served as a forum for discussion, dissent, debate. Blogs helped to break taboo, suspend silence, transgress and examine issues both subjectively and objectively. The online environment provided unique opportunities to the women to find alternative practices and communities and enable smooth sailing in the hostland. The discussion of festivities accompanied by photographs created a diaspora zone of alliance as the readers could bond better together. Both bloggers and readers emoted in interactive domains of reflection, recognition, recall and memory. The dispersed population used blogging as a means to maintain ties with their families back home, preserve culture and reinforce identity issues. The conversation tag at the end not only conveys the different opinions, adds suggestions but also indicates the number of active readers. What is to be noted is that in spite of being second and third generation immigrants in the First world, issues of gender equality and women's empowerment regularly cropped up.

Almost every aspect of life has found its way into the blogosphere today. Immigrants negotiate the dynamics of truth, identity, and society and assert that emerging technologies such as the blog allow them to move beyond the silences that the adopted land creates. Bloggers use this societal news stream as a means to maintain ties with their families back home, preserve culture and reinforce identity issues. When home is no longer a concrete geographical place but exists within the two dimensions of recollection and longing a blog sometimes acts as a connector, binding discordant spaces in time into a homogeneous whole.

Blogs provide arenas for discussion, dissent, and debate, which can translate into knowledge, and a feeling of empowerment that is critical for social transformation and development Radloff, et al (2004).

Despite so many positive aspects, the present century has also been dubbed as the egocentric age of twitter and Blogs. It is also said that the blog culture is the next step in narcissism and exhibitionism.

A paper such as this with limitations of words and ideas does not have space for a full discussion of these issues, but I hope that the ideas will create a roadmap for further studies and also of various types and aspects of blogs. Naipaul said, “Diaspora allows us to valorize forms of kinship other than national and familial ones. (1984). The blog is a definite genre of discussion for the diasporic individual who must travel across spatial and historical differences, assembling a narrative and self from fragments of memory and simultaneously attempting a synthesis between the familiarities of cyberspace and the uncertainties of real space.

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I’m hungry for knowledge. The whole thing is to learn every day, to get brighter and brighter. That’s what this world is about. You look at someone like Gandhi, and he glowed. Martin Luther King glowed. Muhammad Ali glows. I think that’s from being bright all the time, and trying to be brighter.

Jay-Z

WRITING POETRY TO BE HEARD: SPOKEN WORD POETRY WITH SPECIAL REFERENCE TO TWO POETS OF GUJARAT

Rupalee Burke

ABSTRACT

Changing times are reflected in literature. The genre of poetry in the last few decades has witnessed a 'mediatic hybridity' with the emergence of poetries in the form of the 'Performance Poetry Movement', also termed as 'Spoken Word Poetry' in reaction to the rapid transformation that the material world is undergoing amidst forces of globalisation and the literary world in the face of print capitalism. When one sets out to explore the field one realises that there are areas of overlap in the many variants of Performance Poetry such as poetry in performance and poetry readings which includes extempore and written poetry. The present paper is an attempt to situate within this arena the poetry of two poets of Gujarat who write for a cause and written to be heard. Their poetry constitutes a meta-hybridity since their poetry has the attributes of Spoken Word Poetry without being termed or categorised so.

Key Words : *Hybridity, Performance Poetry, Spoken Word Poetry.*

Literature has evolved from oral traditions. Poetry was the commonest creative expression in oral traditions round the world. Having undertaken a long and winding path and having negotiated the milestone of appearing in print, poetry today is once again arching back to orality and the spoken word as the emergence of Performance Poetry suggests. It is therefore that Performance Poetry is seen in binary opposition to print poetry or 'page poetry'. Extempore/Written poetry in performance and vibrant readings of written/published poetry belong to the generic group of Performance Poetry. Studies of the form are as fluid and multiple as the form itself. The areas of overlap among the many variants make it difficult to ascribe them to watertight compartments like is possible with conventional poetry. The matter is further compounded when Glen North defines Spoken Word Poetry as 'poetry that is written on a page but performed for an audience. Because it is performed, this poetry tends to demonstrate a heavy use of rhythm, improvisation, free association, rhymes, rich poetic phrases, word play and slang. It is more aggressive and "in your face" than more traditional forms of poetry.' (North, 1) Additionally, Novak makes space for literary poets who are purely page based and just come out and read – traditional readings basically and endorses "poetry which has been composed prior to its performance, whose text is relatively stable and which usually has a parallel in writing" (Novak, 36) She goes on to elaborate on what she terms 'Live Poetry', "Live Poetry thus comprises presentations of 'performance poetry' as well as the more traditional 'poetry readings'. It may be encountered in a wide variety of settings: poetry slams, large public demonstrations such as anti-war gatherings, formal readings (for instance at universities), literature festivals and small open mics, to name a few." (Novak, 62)

The general notion in present times is that written poetry is primarily meant to be 'highbrow, cerebral and meant to be read in the mind. In contrast Spoken Word Poetry is direct, straightforward and meant to be heard. First the origination of scripts and the print technology that followed brought in drastic changes in the conception and reception of literature. The history of the hegemony of the written word begins from there. Thereafter the written tradition came to be greatly privileged over the oral tradition. Literatures that found their way in print came to assume higher status. The bias is embodied in the 'unhealthy fixation, within complex civilized communities, on the written word considered according to an evolutionist stance as a progressive medium implying 'civilized', 'cultured', 'refined', etc. and is responsible in the general attitude towards literature characterised by orality. The tug-of-war between phonocentricism (Saussure) and logocentricism (Derrida) has since then continued. It is therefore that mainstream poets are wary of and undermine the worth of poetry written/performed in this vein. Writers, scholars and critics too are divided in opinion as far as the evaluation of Performance Poetry. Nevertheless, the form which constitutes 'a distinct performance aesthetic' has led to a 'conspicuous new interest in orality in the literary world'. It also makes for an oral realisation of poetry as opposed to the silent reading of the written text of a poem.

Cornelia Grabner's highly researched article dwells at length on the history and various dimensions of Performance Poetry in English. This roots of this hybrid form of poetry can be traced back to the 1950s and was manifest in the Beat Poets as 'a form of rebellion and protest' Grabner notes, "At the

same time other poets, such as Langston Hughes, developed the practice as cultural expression. Because it worked well in both contexts, it was quickly adopted by artists committed to particular social and political movements . . . They took a step beyond complaint, addressing their audiences as a community with whom they shared experiences, values and convictions.” (Grabner, 79) Grabner informs, “Where white performance poets responded to the revival of orality, they often did so from an equally politically committed position. Therefore . . . the performance of poetry as we know it today is historically bound up with the consciousness of the poet’s position within his social and political surroundings, and with political demands that are the results of her/his position or self-positioning.” (Grabner, 79) Another outstanding feature of Spoken Word Poetry is that it written for a cause, to make a valuable intervention for mobilisation of socio-politico-cultural awareness.

Grabner throws light on the performance of poetry in her doctoral thesis (2007) which she says is “an area of poetry and cultural studies that remains largely unexplored”.

“So far, the performance of poetry has received little attention. Usually it is conflated with the poetry reading and is treated as an addition to the written poem as if it were an extra treat for the reader who gets to see and hear the poet in person . . . the poetry performance and the poetry reading are distinctly different manifestations of poetry. First of all, the poetry reading is just that: a reading aloud of poetry that is meant to be read from the page. This means that the poetry reading mobilizes only one element of signification additional to the word itself, the poet’s voice. The poetry performance, on the other hand, mobilizes the voice not as reading voice but as speaking voice also, and in contradistinction to the poetry reading, the performance usually puts the word in contact with other elements of signification such as music, other sounds, visual elements and theatrical devices. Furthermore, it takes many of its devices such as accents, the use of vernaculars, rhythms or music from the cultural sphere that surrounds it. Hence the performance of poetry is hardly ever self-contained. It spills over into its surroundings.” (Grabner, 3)

In a similar vein Novak emphasises the ‘aesthetic and social potential of poetry in its spoken form’, “Although poetry has long been pronounced a dying literary genre in terms of the publishing market, it is experiencing a renaissance through the spoken word.” (Novak, 11)

“The “establishment poets” declared through their upturned noses that performance poetry cheapened poetry; the true poetry lets the words, however flat and mumbled off the page, do all the work. But as time has shown, performance actually strengthens poetry’s appeal and impact.” (Smith, 10) Marginalisation notwithstanding Performance Poetry is a newly emerging artistic discourse which offers resistance to all attempts to write it off as mundane and unfit for academic consideration.

Performance poetry has over the years branched out further and thrives in its Open Mic and Slam Contest avatars today. Julie Marie Schmid in her analyses of Slam poets David Hernandez’s and Patricia Smith’s performances says, “It is clear, I believe, that these two poets’ performances open up dialogue and debate on issues such as urban poverty, gang violence, and racism.” (Schmid, 5) Although Schmid draws a line between conventional poetry reading and poetry performances, she says, “My decision to refer to the four poets included in this study as ‘performance poets’ is in some ways problematic, as none of them write only for performance (Holman, Hernandez, and Patricia Smith publish as prolifically as any “conventional” poet”. (Schmid, 7) Goggins presents an interesting view, ‘Performance poetry, like many forms of language, began as a tool of communication for poets to sound their opinions. According to James Fenton, a professor of poetry at Oxford University, poetry ‘begins in those situations when the voice has to be raised’ (7). All performance poetry, then, naturally becomes revolutionary, raising its voice from the people, for the people. Performance poetry becomes words with “special emphasis,’ using “heightened speech” to rhyme, to punctuate, to slant, to sing, and to break the rules society has placed on language (7) (Goggins, 19) Poets of Performance Poetry says Goggins are “reporters within the art and performance worlds, educating people – in everyday language – about the happenings taking place next door, around the corner, down the street, and beyond.” (Goggins, 35) The two poets of Gujarat who are discussed later in this paper occupy the in-between space in the above context with a difference of course, since neither of them reach out to audiences via the live show, the CD, blog, website, etc. means that performance poets normally use.

Given below are some definitions of Spoken Word Poetry that foreground the multiplicity of interpretations of the form:

Performance of poetry means reading or declaiming poetry in a way that acknowledges the presence of an audience. This can be anything from a bit of eye-contact to fully blown histrionics. (applesandsnakes.org)

Performance poetry uses the stage as the page, transforming poetry readings into theatrical events. While the recent resurgence of performance poets is seen as a reaction against mainstream, print-based poetry, the style harkens back to the classic role of the poet, who recited notable happenings, emotions, and perceptions. (webexhibits.org)

A form of poetry intended to be performed as a dramatic monologue or exchange and frequently involving extemporization. (oxforddictionaries.com)

Poetry written for the public, rather than private use. (dictionary.reference.com)

Michael Rosen: Performance poetry is not one genre. Some chant, sing and dance. Some stand rooted to the spot and stare. Some chat their way in and out of their poems like stand-ups. Some confess, some rage. Some play with words, some talk plain. The point is, it's live and in the moment . . . (the guardian.com)

Cornelia Grabner: Furthermore, the mobilization of sonic, visual and theatrical devices allowed poets to emphasize speech rhythm, vernaculars, and the cultural connotations of music.

On the basis of the foregoing one may draw up a list of the following characteristics that define Spoken Word Poetry:

1. Spoken Word Poetry, couched in the oral tradition employs everyday language, and often incorporates sonic, visual, theatrical and social devices. Sonic devices range from histrionics of voice to various forms of community music. Dress, hair, posture, gestures, facial expressions, movements work as corporal devices.
2. The poet communicates his/her social and cultural role in society through the speaking voice in his/her poetry. Rhetorical devices such as pitch, volume and tone of voice, pronunciation, pacing, and pauses also play an important part.
3. Performance can also be an enactment of a previously written text.
4. The poet occupies the same plane and establishes a direct connection with the audience and seeks solidarity.
5. The poetry rooted in socio-politico-cultural contexts is authentic and topical.
6. Spoken Word Poetry is a binary of page poetry and more accessible in comparison.
7. The poetry is public poetry.
8. Performance poetry is community oriented.
9. Performance poetry is live, vibrant and refreshing.

The quote below comes to the rescue of Performance Poetry through its acerbic critique of flat oral delivery by conventional poets who turn their noses at the mention of Performance Poetry. Alternatively, it offers suggestions to turn a drab poetry reading into a forceful performance:

Most of us have suffered through poetry readings during which the poets were about as animated as roadkill. No facial expression. No gesture. No intonation. No sign of life whatsoever. Even the poet's skin seemed ashy, as if he had just stepped off the set of Night of the Living Dead. A zombie who threatened to kill us all – not by eating our flesh but by droning on and on in a deadening monotone until he had sucked bones dry all our will to listen and to experience the poetry he was lowering into a premature grave.

Please don't be one of these soul-sucking zombie poets. Reach deep inside, pull out your pulsating heart, and fling it on to the stage. Make the audience listen. Grab it by the throat . . . figuratively speaking, of course. Use your voice, your eyes, your body, your heart, your soul, and your mind to fire to life the passion, sense, and subtleties of the poetic words you toiled over past midnight, affixing them to the page. Make faces, stomp, gesture, whisper, yell! Be the fool, the lover, the king,

or the kangaroo your poems demand you to be. Do whatever it takes to capture the crowd's attention, keep it entertained, and communicate your poetry through professional, impeccable performance. (Smith, xv)

The crisscrossings inherent in the field of Spoken Word Poetry makes it increasingly difficult to arrive at a neat set of defining qualities whereby the works of the poets I wish to discuss can be situated. However, the poetry of the two poets discussed below fall in the category of what Novak calls 'Live Poetry' with characteristics of what others have variously labelled as outlined earlier in the paper. Given the focus of this paper the term 'Spoken Word Poetry' is used to refer to poetry of commitment which primarily depends on the import of the written word via media the voice. Saroop Dhruv and Kanji Patel are two activist poets of Gujarat who have, over a period of more than three decades, made use of their poetic voice to give voice to socio-politico-cultural issues that concern the communities they work with and to foreground their relevance to larger society.

Saroop Dhruv's activism extends to marginalised sections of society such as dalits, muslims, labourers, slum dwellers, urban displaced, etc. while Kanji Patel is an activist for adivasi and nomadic community rights. Their poetry therefore revolves round issues they are connected with. They instinctively respond to events around them and record it in their poetry. The real purport of their poetry is to reach out to readers/audiences in a bid to mobilize socio-politico-cultural awareness among members of civic society who may/may not be aware of these issues for both, poetry is intimately and inextricably connected with lived reality. One thinks of Benjamin Zephaniah and Kathy Kijiner as belonging to the same orbit. Given my own orientation I think of both these poets as very prominent poets of Gujarat as their poetic oeuvre is devoted to the service of an alternative historiography of communities which rarely get the historical attention they deserve. Their poetry documents events, incidents, phenomena which easily slips into oblivion in public memory. Often written for specific occasions and recited and/or published in little magazines and journals before being compiled in a collection, these two poets 'write', and 'perform in reading' their commitment and cultural activism. Both make ample use of regional myths, oral tradition/folk literature, regional songs, regional varieties of Gujarati, conversational tone, alliteration, onomatopoeia, idioms, colloquial and extremely powerful language. The very nature of their poetry, from the point of view of theme, volatile expression in print hints that it is not page poetry as we know it. Kanji Patel's distinctive style of not using punctuation marks poses a problem to the reader who as listener gets it right when the poems are read out with strategic pauses and theatricality of voice by the poet. The reader has no difficulty once she grasps the unique way in which the poems are to be read to get meaning out of it.

Unfortunate though, it is natural that the poetry of both these poets has not gone down well with the literati and critics belonging to the mainstream and they are therefore, viewed as unpoetic and unliterary. The poems of both the poets are 'Janvadi' (of the people, for the people). Saroop Dhruv has even answered such charges levelled against her by mainstream rightist writers during the years 1983 to 1990 in one of her poems 'Avnari pedhi ne albel urfe mujrim hazir'. She says "The more the cultural crises proliferates in society the conflict with me is intensified. What to write? For whom to write? How to write?" (Dhruv, (1995) 107) she has given voice to this dilemma in a trilogy of poems. She co-founded a movement 'Apnu Sahitya' (Our Literature) in 1986 to 'depict the present in literature'.

Saroop Dhruv's second collection of poems *Salagti Havao* 'Burning Winds' is dedicated to the exploited and oppressed masses as well as activists and artists of India, especially comrade Gadar and Comrade Ravi Sinha. This collection contains poems, each composed for specific occasions ranging from anti-reservation and communal riots in Gujarat, co-opting of Dalit writers in the mainstream, rise of Hindutva forces in Gujarat, political censorship, the Golana massacre of Dalits, the Bhopal gas tragedy, the amendment of the Child Labour Act, the calamitous sea ingress in Bhal region of Gujarat, water scarcity ridden region of Dholka, examining 40 years of Independence, tribute to slain activist Safdar Hashmi, famine in Amreli, response to the fatwa against Taslima Nasrin, the demolition of Babri Masjid, domestic violence against Manjula of Idar whose nose was cut off by her in-laws, eradication of malaria. Her poem 'Roko Roko' (Stop, Stop) written for the Narmada Dam displaced was sung all throughout the campaign by the affected and the activists working for them. Many of her poems have been composed as title songs of human rights television programmes, workshops for awareness of caste, class and gender, social reform meetings, forums, protest campaigns, demonstrations, street and other plays and many more.

Saroop Dhruv's second collection *Hastakshep* (Interference) is dedicated to Late Shri Girish Patel, a human rights activist, while the epigraph to the collection is a stanza on the demolition of the tomb of Vali Gujarati in the 2002 riots of Gujarat. She says in the Introduction,

"In seven years from the publication of my first collection you and I have witness, experienced and pondered over many events in Gujarat, the country and the world. The poems in this collection are an attempt to reach out to you through words." (Dhruv (2003), 1)

Kanji Patel's first collection *Janpad* (Verse of/for the folks) is a vivid document of life lived by the rural folk. Minute details of their way of life of farmers and labourers, significance of their rituals, agricultural methods, life of nomads, role of natural landscape in the joys and sorrows of the folk, shamanistic practices, the importance of the various seasons and natural elements, life of kharwas (fisherfolk), environmental denudation, etc. his second collection *Dungardev* is steeped in the oral tradition and myths of adivasis. There are poems based on the creation myth, the Mela as a metaphor of human life signifying celebration of life, dirges, human evolution, shaman's spells, hardships faced by adivasis, religious ceremonies of adivasis, hunger, frugality of life of adivasis, tales from oral traditions of adivasis, songs of nomadic communities, hegemony of script over orality, etc. His third collection *Dharti na Vachan* (Earth-speak) is dedicated to the primal sound. It contains poems on subjects such as hegemony of languages, discrimination against adivasis, deities, mysticism, food, music, festivals, creative expression of adivasis and rural folks, adivasis affected by environmental degradation, effects of urbanisation on adivasis, death of Andamanese language 'Bo', political oppression of adivasis, natural habitat of adivasis affected by development, the revolt led by Birsa Munda, land rights of adivasis, forced silence of adivasis, political censorship on freedom of speech, material deprivation of adivasis, loss of idyllic way of life, etc.

Place Benjamin Zephaniah's poem 'Refugees' and Saroop Dhruv's poem 'Roko, Roko' or Zephaniah's 'We are the Cherokee' and Kanji Patel's 'Tasu Tasu Karta' (Inch by Inch) side by side. Place Kathy Kijiner's 'A Bad Sign' alongside Saroop Dhruv's 'Havey Nathshu Dariyo Hathe' (We shall harness the sea) and Kanji Patel's 'Rakh Thai Gayu' (Turned to Ashes) and the point is made, the dilemma resolved. As Kathy Kijiner says, "To be real though, there doesn't have to be a line between the two forms. I think a good poet is able to cross the barriers of both forms – spoken and page. I mean why limit one's art work to just one form? My recent goal as a poet is to push the boundaries of what I'm comfortable with, and to explore and push myself as much as I can to write and tell the story however it needs to be told. In the end, my big question when writing isn't always "Should this piece be a page poem or a performance poem?" most of the time, my only question is, "How should this story be told?"

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METAPHORICAL EXPRESSIONS IN LITTLE DORRIT: HUMANISATION AND DEHUMANISATION

Saoko Funada

ABSTRACT

Dickens's novels include a large number of rhetorical tropes such as metaphor and simile by which a variety of scenes, substances or human characters are vividly or symbolically described. In Little Dorrit, one can see hundreds of metaphors by which the author attempts to delineate the physical appearances or distinctive personalities of characters elaborately. Above all, he makes particular use of metaphor in order to depict each appearance or personality of human characters as if they were non-human living creatures or inanimate objects by drawing close analogies between the natural attributes or physical appearances of two things. This paper therefore aims to examine the author's metaphorical descriptions frequently used in Little Dorrit and thereby make clear the main semantic processes and functions performed by his metaphors. Additionally, I focus on his remarkable tendency to either humanise objects or dehumanise various characters in order to elucidate the mechanisms of analogical relations between human beings and non-human living creatures (or inanimate substances) by considering the author's point of view and power of imagination. Thus, I shall firstly look at Dickens's typical devices in terms of forms and techniques, and secondly explicate the mechanics of conceptual linkage between tenor and vehicle so as to discover the affinities between two different things compared. By so doing, I am to show the linguistic characteristics of Dickens's metaphors.

Key Words: *Metaphor, Figure of Speech, Dickens, Stylistics, Semantics, Humanisation, Dehumanisation*

Introduction

Dickens's novels include a large number of rhetorical tropes, such as metaphor and simile, by which various scenes, substances or human characters are vividly or symbolically described. In *Little Dorrit*, we can see hundreds of similes and metaphors by which the author attempts to elaborately delineate the physical appearances or distinctive personalities of characters. Above all, he makes particular use of metaphors to depict each appearance or personality of his human characters as though they were non-human living creatures or inanimate objects by drawing close analogies between the natural attributes or physical appearances of two things. Therefore, the main purpose of my paper is to examine the metaphorical descriptions frequently used in *Little Dorrit*, and thereby bring to light the main semantic processes and functions performed by his metaphors. Additionally, I shall focus on his remarkable tendency to either humanise objects or dehumanise various characters in order to elucidate the mechanisms of analogical relationships between human beings and non-human living creatures (or inanimate substances) by considering the author's point of view and power of imagination. Thus, I shall first look at Dickens's typical devices, in terms of forms and techniques, and secondly explicate the mechanics of conceptual linkage between tenor and vehicle so as to discover the affinities between the different things that are compared. By so doing, I intend to show the linguistic characteristics of Dickens's rhetoric, focusing mainly on metaphors.

Devices of Metaphor

First, I will cite two definitions of metaphor. Way (1991: 11) refers to metaphor as a linguistic trope which involves a deviation from ordinary and straightforward usage of language, whilst Goatly (1997: 8) remarks that metaphor occurs when a unit of discourse is used to refer unconventionally to an object, process or concept, or colligates in an unconventional way. In Goatly's view, metaphor consists of three units: 'tenor', 'vehicle' and 'ground', as shown in Figure 1. That is, the tenor is the subject to which attributes are ascribed, while the vehicle is the subject from which the attributes are borrowed. Thus, metaphorical expressions are established on the basis of similarity or analogy between the tenor and the vehicle. In other words, the ground consists of the similarities between the tenor and the vehicle. In my paper, I will pay attention to Goatly's view, as it will be a crucial key for us in explicating the linguistic mechanisms of how each metaphorical description is conceived and understood in the reader's mind.

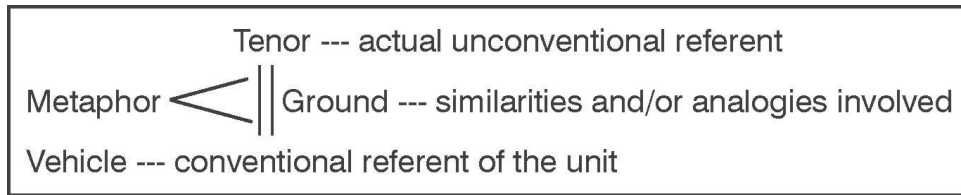


Figure 1 The Three Units Forming the Metaphorical Structure

Metaphor in general is a device for comparing two things without using terms such as 'like' or 'as'. For this reason, the descriptive form 'A is B' is most frequent, as in 'he is a lion in battle'. Despite its simple structure, compared to a simile using 'like' or 'as', the metaphorical device in this novel plays a significant role for Dickens in delineating particular features of characters or objects either elaborately or fancifully. Therefore, if we apply all the classifications of metaphorical forms presented by Ikeda (1992), Goatly (1997) and Sukagawa (1999)¹ to Dickens's metaphors, we can see eleven types of forms, namely Types I to XI. In the next section 1.1 Word-Class and Metaphor, I will explicate the mechanism of Dickens's use of metaphor in detail, first focusing on the grammatical forms. In *Little Dorrit*, several word classes (i.e. nouns, adjectives, adverbs and verbs) are exploited in his metaphors as a framework for Dickens's rhetorical function on a syntactical level.

1.1 Word-Class and Metaphor

1.1.1 Nouns

Firstly, Types I to VI denote the typical structures of Dickens's noun metaphors most commonly used in *Little Dorrit* :

(Footnotes)

¹Although slightly different, I consider their classifications of metaphor forms basically the same in that their method of understanding metaphor and simile is equally matched: the former consists of 'A = B', while the latter 'A = as/like B'.

Type I: (Det) + N¹

(1) 'How goes the world this forenoon, gentlemen? My little one, you see, going round with me to have a peep at her father's birds. Fie, then! Look at the birds, my pretty, look at the birds'. (4)

Type II: (Det) + N (Vocative)

(2) 'Dear Fanny, what is the matter? Tell me'.
'Matter, you little Mole', said Fanny. (492)

Type III: N1 + Copula + N2

(3) Not for the first time. No, not for the first time. In *Little Dorrit's* eyes, the outside of that window had been a distant star, on other nights than this. (144)

(4) To Mrs. Merdle, Mrs. Gowan repaired on a visit of self-condolence, after having given the gracious consent aforesaid. She drove into town for the purpose, in a one-horse carriage, irreverently called at that period of English history, a pill-box. (328)

Type IV: N1 + N2 (Apposition)

(5) The Chief Butler, the Avenging-Spirit of this great man's life, relaxed nothing of his severity. He looked on at these dinners when the bosom was not there, as he looked on at other dinners when the bosom was there; and his eye was a basilisk to Mr. Merdle. (465)

Type V: N1 + of + N2 (Genitive)

(6) None of us clearly know to whom or to what we are indebted in this wise, until some marked stop in the whirling wheel of life brings the right perception with it. It comes with sickness, it comes with sorrow, it comes with the loss of the dearly loved, it is one of the most frequent uses of adversity. (602)

Type VI: N1 + of + N2 (Apposition)

(7) She opened a drawer or two, looked over some business papers, and put them back again. Her

severe face had no thread of relaxation in it, by which any explorer could have been guided to the gloomy labyrinth of her thoughts. (36)

Type I, the 'determiner + noun' form, occurs 278 times in the novel. The instance (1) suggests a close affinity between two criminals (John Baptist Cavalletto and Rigaud) and birds in that the men are both captured and confined as if locked up in a birdcage. Therefore, Dickens describes the criminals in association with birds. Next, Type II (i.e. the 'determiner + noun' form) denotes a vocative form of noun metaphor, of which there are 26 examples. Type III is the form with a copula as in 'A is B'. The copula in this case includes a verb such as 'be', 'seem', 'appear' and so on. This type of noun metaphor is the second most frequent (124 examples). Type IV is effective in linking two nouns together in apposition, although this form is comparatively rare (12 examples). Similarly, Type V is another way of linking two nouns together, using the preposition 'of'. This is, however, different from Type IV in that it is rather similar to constructions such as 'B of A' or 'B's A'. Although this type (47 examples) is not so frequent as other types, such as Type I and Type III, it is most effective in not only describing the appearance or behaviour of characters themselves but also in symbolising each character's inner thoughts or emotion towards other characters who profoundly influence his/her life and fortune. The phrase 'the whirling wheel of life' as in (6) symbolically delineates Arthur Clennam's emotional state as being greatly influenced by his surroundings. There is yet another type of 'noun + of + noun' form as in Type VI (18 examples). This also functions through apposition, linking two nouns together using the preposition 'of'.

1.1.2 Adjectives

Type VII, as given below, takes the form of 'adjective + noun', which also performs a rhetorical function in Dickens's metaphor. This form is most effective in symbolising the quality of certain human characteristics, although its frequency is different depending on which of his works one reads. For instance, we can see no more than eight examples of this type in *Oliver Twist*, while ninety-nine examples are found in *Little Dorrit*. As in (8) and (9), Dickens makes good use of adjective metaphor to symbolically depict dreary landscapes or a dismal atmosphere as if they were human beings. It is therefore noteworthy that he often insinuates a character's melancholy disposition or pessimistic view of life by means of humanisation.

Type VII: Adj + N

(8) It was a Sunday evening in London, gloomy, close and stale. Maddening church bells of all degrees of dissonance, sharp and flat, cracked and clear, fast and slow, made the brick and mortar echoes hideous. Melancholy streets in a penitential garb of soot, steeped the souls of the people who were condemned to look at them out of windows, in dire despondency. (23)

(9) She imparted to this sentiment, in itself almost Solomonic, so extremely injurious and personal a character, by levelling it straight at the visitor's head, that it became necessary to lead Mr. F's Aunt from the room. This was quietly done by Flora; Mr. F's Aunt offering no resistance, but enquiring on her way out 'What he come there for, then?' with implacable animosity. (132)

In addition, there is yet another form of adjective metaphor, Type VIII, though this is a rare form with only four examples in this novel:

Type VIII: N + Copula + Adj

(10) He came down the dark winding stairs into the yard, with an increased sense upon him of the gloom of the wall that was dead, and of the shrubs that were dead, and of the fountain that was dry, and of the statue that was gone. (554)

1.1.3 Adverbs

Next, Type IX is the 'verb + adverb' form of metaphor, including 11 examples. Most of the manner adverbs in the following instances modify verbs in a figurative way:

Type IX: V + Adv

(11) His little black eyes sparkled electrically. His very hair seemed to sparkle, as he roughened it. He was in that highly-charged state that one might have expected to draw sparks and snaps from him by presenting a knuckle to any part of his figure. (324-5)

As for (11), the adverb 'electrically' is effective for Dickens in emblematically emphasizing Mr Pancks's mechanical behaviour and inhuman nature. This adverbial structure therefore plays a significant part in symbolising Mr. Pancks's peculiar figure and attribute.

1.1.4 Verbs

Furthermore, we can see yet other types of forms constructed with verbs, as in Types X and XI. Type X takes the form of 'subject + intransitive verb' as in (12), whilst 'transitive verb' is metaphorical as illustrated in (13) and (14). Both of these are effective forms for Dickens in describing various scenes or the qualities of particular characters colourfully and impressionistically.

Type X: Vi (i = intransitive)

(12) The clouds were flying fast, the wind was coming up in gusts, banging some neighbouring shutters that had broken loose, twirling the rusty chimney-cowls and weathercocks, and rushing round and round a confined adjacent churchyard as if it had a mind to blow the dead citizens out of their graves. The low thunder, muttering in all quarters of the sky at once, seemed to threaten vengeance for this attempted desecration, and to mutter, 'Let them rest! Let them rest!' (288)

Type XI: Vt (t = transitive)

(13) Wherever he went, this foredoomed Tip appeared to take the prison walls with him, and to set them up in such trade or calling; and to prowl about within their narrow limits in the old slip-shod, purposeless, down-at-heelway; until the real immovable Marshalsea walls asserted their fascination over him, and brought him back. (63)

(14) He went out, and she shut the door upon him. He looked up at the windows of his mother's room, and the dim light, deadened by the yellow blinds, seemed to say a response after Affery, and to mutter, 'Don't ask me anything. Go away!' (459)

In the first place, Dickens often attributes human thought, knowledge, and emotion to artificial objects (e.g. walls) or natural phenomena (e.g. thunder and light). This is one of the author's typical humanisation devices. Above all, he often uses intransitive/transitive verbs to visualise the scene where inanimate things may appear vigorous and powerful in his eyes. By so doing, the author attempts to portray realistically his vision of the world that surrounds him. Observing the forms and vocabulary in the examples above, we find that almost all of the artificial objects or natural objects/phenomena he describes are animated with verbs such as mutter, assert, bring and say, all of which are related to human powers and activities. As Brook (1970: 35-36) remarks, the process of humanisation² makes it possible to attribute human emotion and powers to inanimate objects or to non-human living creatures. Thus, the author makes abundant use of humanisation so that the reader may envisage the appearances or behaviours of particular substances or human beings and take a great interest in them.

1.2 Collocational Analysis

1.2.1 Adjectives

Furthermore, it is fundamental to shed light on another approach to Dickens's adjective metaphors, a collocational approach to the author's linguistic styles proposed by Hori (2004), who focuses on metaphorical collocations involving the cohesion of two or more co-occurring words. Referring to Dickens's adjective metaphors, it is important to point out that almost all of the metaphors with the 'adjective + noun' form are based on dehumanisation devices, which involves the process of transforming human beings into animals, supernatural beings, natural objects or artificial objects as given below:

(Animal/Fish)

an elephantine build (LD, 123)

(Supernatural beings)

a cold and ghostly eye (LD, 518), a ghostly air (LD, 639), her ghostly figure (LD, 654), this spectral woman (LD, 656)

(Plants)

rosy faces (LD, 167)

(Artefacts)

the same barrel-organ way (LD, 97), a little coally steam-tug [Mr. Pancks] (LD, 125), that coally little gentleman (LD, 231), the statue bride (LD, 238), whose leathern face (LD, 302), that highly-charged state (LD, 324), a chalky creation (LD, 377), a cool, waxy, blown-out woman (LD, 377), his coally hand (LD, 489), hammer-headed woman (LD, 656)

Among all the four patterns of transference, we can find that in Little Dorrit the pattern from human beings to artificial objects is the most frequent (10 examples) when considering the collocations of 'adjective + noun', whilst the patterns from human beings to animals and from human beings to plants are the least frequent (1 example each). As for the process by which artificial objects are applied to various characters, it is worth noting that the author is in the habit of using words such as coaly, chalky, waxy and leathern for inanimate metaphors in order to symbolise each character's mechanical figure or lack of human nature. Also, the phrase 'a little coaly steam-tug' includes two metaphorical expressions, namely coal and steam-tug, both of which are employed to describe the same person, Mr. Pancks. As Hori (2004: 58) puts it, 'a collocational clash or discrepancy of associations between different metaphors may convey a sense of a character's curious personality'; and one can infer from this view that Dickens attempts to emphasize Mr. Pancks's mechanical behaviour and inhuman nature using two metaphors in this context. He is so spiteful or cunning a character in Dickens's eyes that the author constantly attempts to degrade him to a machine-like state via metaphor. That is, the semantic association between Pancks and coal as well as between Pancks and a steam-tug not only comically represents his mechanical figure itself but also symbolises his lack of human attributes. In this way, we can identify dual conceptual co-occurrences between Mr. Pancks (tenor) and coal (vehicle) as well as Mr. Pancks (tenor) and a steam-tug (vehicle). This structure, therefore, plays a significant role in representing a certain quality of specific characters within the novel.

1.2.2 Adverbs

Although less frequent than adjective metaphor, Dickens's use of adverbial collocation also includes unique metaphorical expressions. The examples below represent some of Dickens's collocational styles, wherein manner adverbs modify adjectives or verbs figuratively, and where all of which include the author's particular device of dehumanisation.

(Supernatural beings)

all divinely calm (LD, 279), a diabolically silent laugh (LD, 301), he made it ghastly (LD, 560), Angelically comforting (LD, 631)

(Machinery)

Arthur Clennam again mechanically set forth (LD, 96), His little black eyes sparkled electrically (LD, 324)

2. Semantic Classifications

2.1 Semantic Linkage in Metaphors

In this section, I shall consider the close relationship between two referents, namely 'tenor' and 'vehicle', focusing on the semantic concepts involved in Dickens's metaphorical statements. If we analyse a process of semantic shift from one concept to another in his metaphors, four main patterns of shift can be found in Little Dorrit. That is, this novel mainly includes four patterns of semantic transference, as in (15) to (18), expressed here as the attributes + animate and – animate: from '+ animate to + animate', from '+ animate to –animate', from '– animate to + animate' and from '– animate to – animate'. In addition, as outlined in Table 1, I shall examine the frequency of these four patterns among the eleven types of metaphorical devices, Types I to XI. However, here I only consider the vocabulary of Dickens's metaphors whose 'tenor' and 'vehicle' are specific from the context. The novel has 887 examples of these types of metaphors.

(+ Animate to + Animate)

(15) Little Dorrit had not attained her twenty-second birthday without finding a lover. Even in the sallow Marshalsea, **the ever young Archers** shot off a few **featherless arrows** now and then from a mouldy **bow**, and **winged** a Collegian or two. (177)

(+ Animate to – Animate)

(16) Mrs. General had no opinions. Her way of forming a mind was to prevent it from forming opinions. She had a little circular set of mental **grooves** or **rails**, on which she started little **trains** of other people's opinions, which never overtook one another, and never got anywhere. (377)

(– Animate to + Animate)

(17) In the dining-room, a sentimental desire came over Flora to look into **the dragon closet** which had so often **swallowed** Arthur in the days of his boyhood—not improbably because, as a very dark closet, it was a likely place to be heavy in. Arthur, fast subsiding into despair, had opened it, when a

knock was heard at the outer door. (575)

(– Animate to – Animate)

(18) In the back garret—a **sickly room**, with a turn-up bedstead in it, so hastily and recently turned up that the blankets **were boiling over**, as it were, and **keeping the lid open**—a half-finished breakfast of coffee and toast, for two persons, was jumbled down anyhow on a rickety table. (77)

Table 1 The Frequency of Semantic Linkageby Metaphor in Little Dorrit

Pattern Type	Animate to Animate	Animate to Inanimate	Inanimate to Animate	Inanimate to Inanimate	Total
I	87	100	33	58	278
II	26	0	0	0	26
III	39	39	17	29	124
IV	3	6	0	3	12
V	5	5	13	24	47
VI	1	7	4	7	19
VII	11	23	44	21	99
VIII	0	0	4	0	4
IX	4	4	3	0	11
X	10	50	75	6	141
XI	12	43	60	11	126
Total	198	277	253	159	887

First, we can see from the table that the shift from ‘animate to inanimate’ is the most frequent (277 examples), while the pattern ‘inanimate to animate’ is the second most frequent (253 examples). Also, as for the transference from ‘animate to inanimate’, Type I (100 examples), Type X (50 examples) and Type XI (43 examples) are far more frequent than the other patterns of semantic shift. Additionally, it is noteworthy that Type X and Type XI are also frequent in the shift from ‘inanimate to animate’. Thus, we can infer from the ratio that Dickens has a remarkable tendency to humanise various lifeless objects in order to make each appearance of the surroundings more vivid and colourful. Furthermore, the author is in the habit of animalising or mechanising unique characters so that he can elaborately explain their behaviours and suggest a resemblance between two dissimilar things that are being compared. Hence, I shall later focus on a number of characters chiefly dehumanised, on the basis of their personalities.

2.2 Semantic Tree

In this section, we will direct our attention to a semantic diagram in order to elucidate a number of tendencies in Dickens’s metaphorical descriptions. Drawing on semantic diagrams in Bickerton (1980: 53-7), Way (1991: 98) and Goatly (1997: 39) who attempted to analyse the semantic components used in metaphor, one can recognise the distance between the two features (i.e. tenor and vehicle) involved in Dickens’s figures of speech. Figure 2 is a modified version of a tree diagram put forward earlier by these scholars, which will be a fundamental means for us to investigate the semantic mechanisms of his devices.

All phenomena

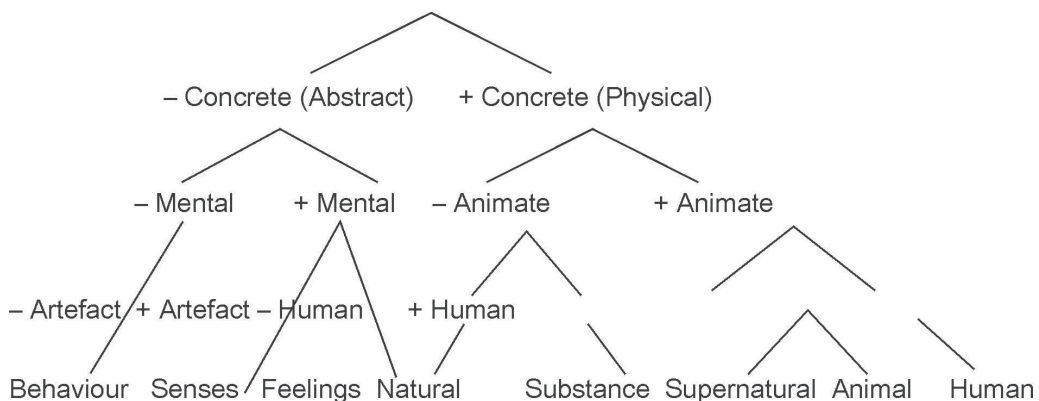


Figure 2 Semantic Tree Diagram of Dickens’s Metaphors

The diagram indicates how all phenomena in the world can be categorised into a number of components based on whether or not they are + concrete, – concrete, + animate, – animate, + human, – human and so on, branching off from the top of the tree. Above all, Dickens shows a remarkable tendency to describe people as if they were natural objects, artefacts, supernatural beings or animals, by means of dehumanisation. I will therefore later examine the way in which various people are represented as non-human living beings or substances.

As to the diagram, we add the eight semantic components, namely Behaviour, Senses, Feelings, Natural phenomena, Substance, Supernatural being, Animal, and Human at the bottom of the tree as they are used often in the author's metaphoric expressions. Each of these components is further categorised into various features branching out their nodes down into the bottom of the hierarchy, and therefore, Animal, for example, can be further categorised into Mammal, Fish, Bird, and Insect, all of which Dickens makes good use of in dehumanisation. Now, I shall here apply this tree diagram to Dickens's metaphors, as this will be a crucial key in explicating the linguistic functions of his devices.

Table 2 The Frequency of the Patterns of Semantic Linkage

	Pattern	Frequency
1	+ Human to + Artefact	216
2	+ Artefact to + Human	126
3	+ Human to – Human	96
4	+ Human to + Human	92
5	– Artefact to + Human	61
6	+ Artefact to + Artefact	49
7	– Concrete to – Concrete	45
8	+ Human to – Concrete	40
9	– Concrete to + Human	40
10	– Concrete to + Artefact	28
11	+ Human to – Artefact	18
12	– Human to + Human	18
13	+ Artefact to – Artefact	11
14	+ Artefact to – Human	10
15	– Concrete to – Artefact	10
16	– Concrete to – Human	10
17	+ Artefact to – Concrete	7
18	– Artefact to – Human	3
19	– Artefact to – Artefact	3
20	– Artefact to – Concrete	2
21	– Human to – Artefact	1
22	– Human to + Artefact	1
Total		887

Among the 887 instances of metaphors, we find 22 patterns of semantic transference from one component to another, as in Table 2. Referring to the table, we notice one significant point: the pattern from + human to + artefact is the most frequent (216 examples), whilst the transition from ' + human to – human' ranks third (96 examples). It is one of the marked characteristics of Dickens to transform human beings into animals, supernatural beings or artefacts by dehumanisation. Moreover, we also discover that Dickens has a remarkable tendency to humanise various lifeless objects in order to make each appearance of the surroundings more vivid and graphic, as outlined in 2.3.1 Humanisation.

2.3 Converse Processes

Now, we will analyse the patterns of semantic transference based on the tree diagram. I have found that dehumanisation is more frequent than humanisation not only in *Little Dorrit* but also in almost all of his novels, such as *Oliver Twist*, *David Copperfield*, *Bleak House*, *Great Expectations* and *Our Mutual Friend*. However, humanisation is also of great importance in his novels, for it may reflect the author's/her's inner feelings or attitudes towards his or her surroundings within the world. In this section, we shall, therefore, examine how the author delineates the appearances of his surroundings by means of both techniques, and attempts to convey his vision of the world.

2.3.1. Humanisation

Again, humanisation is a means of description that involves transference from non-human living creatures or artificial objects to human beings. As for *Little Dorrit*, although this technique is less frequent than dehumanisation, we can recognise the author's ingenious descriptions and artistic talent in personifying artificial substances, natural phenomena or abstract things. Furthermore, as Brook (1970: 35) remarks, this technique of attributing human emotions and powers to inanimate objects or to non-human living creatures enables Dickens to reflect his (or the narrator's) emotions or thoughts toward his social surroundings.

(Artefacts to Human Beings)

human beings

(19) There was the large, **hard-featured** clock on the sideboard, which he used to see **bending its figured brows** upon him with **a savage joy** when he was behind-hand with his lessons, and which, when it was wound up once a week with an iron handle, used to sound as if it were growling in ferocious anticipation of the miseries into which it would bring him. (27)

(Natural Objects/Natural Phenomena to Human Beings)

human beings

(20) This scroll, majestic in its severe simplicity, illuminated a little slip of front garden abutting on the thirsty high road, where a few of the dustiest of leaves hung their **dismal heads** and led **a life of choking**. (249)

the stars; all bad weather; rain; hail; frost; thaw; snow! human beings

(21) The stars, to be sure, coldly **watched** it (= the old house) when the nights and the smoke were clear enough; and all bad weather **stood by** it with a rare **fidelity**. You should alike find rain, hail, frost, and thaw **lingering** in that dismal enclosure, when they had vanished from other places; and as to snow, you should see it there for weeks, long after it had changed from yellow to black, slowly **weeping away its grimy life**. (150-1)

(Abstracts to Human Beings)

human being

(22) Mrs. General was not to be told of anything shocking. Accidents, miseries, and offences, were never to be mentioned before her. Passion was to **go to sleep** in the presence of Mrs. General, and blood was to change to milk and water. (377)

With regard to humanisation, which includes 245 instances, the pattern of shift from + artefact to + human is the most frequent (126 examples), whilst the shift from – artefact to + human ranks fifth (61 examples), because the author tends to attribute human emotion and abilities to non-human living creatures or lifeless objects especially for the purpose of visualising the scene where inanimate objects or natural objects/phenomena such as houses, walls, plants, mists, rain and wind may appear more vigorous and powerful in the narrator's/the author's eye. It is also a fundamental characteristic of Dickens's metaphor that he makes use of humanisation by which natural objects/phenomena are likened to human beings. Instance (20) exhibits the way in which a few of the dustiest of leaves hung their heads on the road as if they were human beings, and the noun phrases 'their dismal heads' and 'a life of choking' are used to

imply a sense of an anxiety or a pessimistic atmosphere in the surroundings. As Meier (1982: 103) remarks, 'when the natural elements such as wind, rain, and the sea are animated, this device is usually applied in order to parallel or comment on human action and fate', it can be said that this humanisation has a symbolic significance in Dickens's metaphor. Above all, the author's method of transforming rain, hail, frost, thaw or snow into human beings as in (21) is worth noting in that the 'lingering' or 'weeping' of these natural phenomena contains a symbolical element, as it points, in the author's eye, to Little Dorrit's dismal life and fortune.

2.3.2 Dehumanisation

In this section, we will analyse the author's metaphorical descriptions on the basis of characterisation, and explicate some of the deep meanings inherent in his use of dehumanisation. As in *Little Dorrit*, Dickens has a tendency to replace good people with harmless animals, while evil or villainous people are likely to be replaced with dangerous animals or something else with bad qualities. If we further consider the function of lexis in dehumanisation, we can discover that Dickens makes the most of the device to portray people of good or gentle character as harmless domestic animals (e.g. bird, tortoise, mouse, elephant, etc.) and people of evil character as insects or dangerous predatory beasts (e.g. cat, beast, phoenix, porcupine, reptile, etc.) or objects devoid of human abilities (e.g. machine, instrument, organ, wax, statue, coal, etc.).¹

(Human Beings to Artefacts)

Mr. Pancks - steam-tug

(23) Calling these things to mind, and ranging Mr. Pancks in a row with them, Arthur Clennam leaned this day to the opinion, without quite deciding on it, that the last of the Patriarchs was the drifting Booby aforesaid, with the one idea of keeping the bald part of his head highly polished: and that, much as an unwieldy ship in the Thames river may sometimes be seen heavily driving with the tide, broadside on, stern first, in its own way and in the way of everything else, though making a great show of navigation, when all of a sudden, a little coaly **steam-tug** will bear down upon it take it in tow, and bustle off with it; similarly, the cumbrous Patriarch had been taken in tow by **the snorting Pancks**, and was now following in the wake of that dingy little **craft**. (125)

Mrs. General - wax; varnish

(24) If her eyes had no expression, it was probably because they had nothing to express. If she had few wrinkles, it was because her mind had never traced its name or any other inscription on her face. A cool, **waxy**, blown-out woman, who had never lighted well. (377)

(25) There was **varnish** in Mrs. General's voice, **varnish** in Mrs. General's touch, an atmosphere of **varnish** round Mrs. General's figure. Mrs. General's dreams ought to have been **varnished**—if she had any—lying asleep in the arms of the good Saint Bernard, with the feathery snow falling on his house-top. (377)

(Human Beings to Animals)

Mr. Pancks - porcupine

(26) Mr. Pancks was making a very **porcupine** of himself by sticking his hair up, in the contemplation of this state of accounts, when old Mr. Nandy, re-entering the cottage with an air of mystery, entreated them to come and look at the strange behaviour of Mr. Baptist, who seemed to have met with something that had scared him. (480)

Mrs. General - phoenix

(27) The **phoenix** was to let, on this elevated perch, when Mr. Dorrit, who had lately succeeded to his property, mentioned to his bankers that he wished to discover a lady, well-bred, accomplished, well connected, well accustomed to good society, who was qualified at once to complete the education of his daughters, and to be their matron or chaperon. Mr. Dorrit's bankers, as the bankers of the county-widower, instantly said, 'Mrs. General'. (375)

Little Dorrit - bird

(28) The courtyard received them at last, and there he said good bye to Little Dorrit. Little as she had always looked, she looked less than ever when he saw her going into the Marshalsea lodge passage, the little mother attended by her big child.

000The cage door opened, and when the small **bird**, reared in captivity, had tamely **fluttered** in, he saw it shut again; and then he came away. (87)

(Human Beings to Supernatural Beings)**Mrs. Clennam - phantom**

(29) Still so recoiling in her chair that her overpoised weight moved it, from time to time, a little on its wheels, and gave her the appearance of a **phantom** of fierce aspect gliding away from him, she interposed her left arm, bent at the elbow with the back of her hand towards her face, between herself and him, and looked at him in a fixed silence. (39)

Little Dorrit - angel

(30) 'O, my best friend! Dear Mr. Clennam, don't let me see you weep! Unless you weep with pleasure to see me. I hope you do. Your own poor child come back!'

So faithful, tender, and unspoiled by Fortune. In the sound of her voice, in the light of her eyes, in the touch of her hands, so **Angelically** comforting and true! (631)

(Human Beings to Natural Objects/Natural Phenomena)**Mrs. Merdle - cabbage; snow**

(31) Powder! There was so much Powder in waiting, that it flavoured the dinner. Pulverous particles got into the dishes, and Society's meats had a seasoning of first-rate footmen. Mr. Merdle took down a countess who was secluded somewhere in the core of an immense dress, to which she was in the proportion of the heart to the overgrown **cabbage**. (209)

(32) Mrs. Merdle shrugged her **snowy** shoulders and put her hand upon the jewel-stand, checking a little cough, as though to add, 'why a man looks out for this sort of thing, my dear'. Then the parrot shrieked again, and she put up her glass to look at him, and said, 'Bird! Do be quiet!' (329)

(Human Beings into Abstracts)**Mr. Merdle -the shining wonder; the new constellation**

(33) ... he, the **shining wonder**, the **new constellation** to be followed by the wise men bringing gifts, until it stopped over certain carrion at the bottom of a bath and disappeared—was simply the greatest Forger and the greatest Thief that ever cheated the gallows. (594)

Little Dorrit - love

(34) One morning, as Arthur listened for the light feet, that every morning ascended winged to his heart, bringing the heavenly brightness of a new **love** into the room where the old **love** wrought so hard and been so true; one morning, as he listened, he heard her coming, not alone. (684)

As for the technique of dehumanisation, we can recognise from instances (23) to (34) that Dickens effectively uses the method of depicting particular characters as if they were artefacts, animals, supernatural beings, natural objects/phenomena or even abstracts by metaphor. From these examples, we can see that almost all of the characters are animalised or mechanised as a predatory beast such as a porcupine or phoenix, or artificial objects like a steam-tug, wax or varnish. What stands out most regarding this device is that Dickens tends to degrade spiteful persons into less than human beings, for example, identifying Mr Pancks with a steam-tug or porcupine; while sacred or adorable women like Little Dorrit are often praised by Arthur Clennam as though they were a bird, angel or love. This is one of the remarkable characteristics of Dickens's novels. Kincaid (1971: 168) remarks that the main purpose of Dickens's dehumanisation of various people is to appraise them warmly or coldly, so that the author may speak of good people as harmless domestic animals and evil people as dangerous predatory beasts or inanimate objects. Therefore, I shall now focus on two characters, namely Mr Pancks and Little Dorrit, chiefly dehumanised on the basis of their personalities.

To start with, we can discover from instance (23) that Mr Pancks is mechanised as if he were a steam-tug. He is so spiteful or cunning a character in Dickens's eyes that the author constantly attempts to degrade him to a machine-like state. That is, the semantic association between Pancks and a steam-tug not only comically represents his mechanical figure itself but also symbolises his lack of human attributes. In addition, it is noteworthy that Dickens successively mechanises Mr Pancks as a steam-tug with 100 examples where verb metaphors are effectively created: verbs such as 'puff', 'snort', 'drift', 'fume', 'smoke' and 'steam' symbolise Mr Pancks's mechanical figure and movement. This repetitive use is of great importance in emphasizing his unpleasant character in the novel. In this way, we can identify a conceptual relationship between Mr Pancks (tenor) and a steam tug (vehicle). Moreover, this type of mechanisation is reminiscent of other characters like Mr Wemmick in *Great Expectations*, whose face is associated with a post office, for his mechanical appearance constantly draws the hero Pip's attention. Therefore, in Dickens's novels, this type of dehumanisation includes a symbolical effect that suggests the non-human artificiality in a civilised society, as the author attempts not only to comically delineate someone's mechanical figure itself, but also to suggest his/her inhuman nature in terms of 'coldness', 'oddity' or 'ferocity', all of which include negative nuances. In other words, the effect of dehumanisation is not a mere embellishment of description but a symbolisation of the inhuman and life-lacking qualities of particular characters.

In contrast, we can find other characters dehumanised as if they were animals, supernatural beings or abstracts, but in a favourable light. For instance, sacred or adorable women like Little Dorrit are often praised by Arthur Clennam as an animal, supernatural or abstract being in a positive context, which is a marked tendency in Dickens's novels. As in citation (28), Dickens is in the habit of representing people of gentle, loving or timid disposition as birds in this novel. Also in *David Copperfield*, as for people of good nature, Mr Chillip is one of the characters frequently compared with a bird by simile on the basis of his gentle disposition. Similarly, Dora Spenlow in *Great Expectations* is dehumanised as a bird or a butterfly, owing to her shy and timid character. In Dickens's metaphor, other female characters like Dora and Agnes in *David Copperfield* are often praised by the hero David as if they were supernatural beings (using words such as a fairy or angel), natural phenomena or abstracts. Although this type of expression, which gives us positive nuances, is rare in *Little Dorrit*, it is one of the fundamental means of description used by Dickens to symbolise heavenly character or suggest a good nature and harmlessness in other people. Dehumanisation has a high frequency of use in this novel, as the author focuses on delineating every feature of various characters by degrading evil or fearful people to a ghostly or animal-like state. It also includes a transformation of human beings into lifeless objects, which is far more frequent than that of human beings into animals or supernatural beings. Additionally, this technique is more often used in metaphor than simile and most effective in attacking and lowering the quality of other particular characters. Because of this, the author gives humorous portrayals of various characters on the basis of their personalities for the purpose of not only appraising them coldly but also insinuating his vision of the mechanised, inhuman society that surrounded him. In Dickens's novels, almost all of the instances of dehumanisation include negative, rather than positive, nuances, since he has a remarkable tendency toward animalising or mechanising naturally unpleasant and villainous characters.

Conclusion

So far, I have examined Dickens's metaphorical statements through which various scenes, substances or human characters are vividly or symbolically described. Above all, the author makes particular use of dehumanisation in order to depict each appearance or personality of human characters as if they were non-human living creatures or inanimate objects, achieving this by drawing close analogies between the natural attributes or physical appearances of the two things compared. As his metaphors include various structures and semantic patterns of shift, we can conclude that his delineations are continuously rich in humour and vividness, and that his technical aims and functions in metaphors are unique. It is worth noting that Dickens's animalisation and mechanisation appear with exceeding frequency in this novel so that he can enrich his expression of his worldview through his unique rhetorical devices, as he is exceedingly aware of the dehumanising qualities in mankind and attempts to give a colourful and vivid delineation of each character. Thus, his imagination and sense of humour are reflected in his sophisticated use of metaphors.

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Appendix Frequency of Dehumanisation of the Main Characters

Vehicle	Animals	Supernatural Beings	Natural Objects or Phenomena	Artefacts	Abstracts
Tenor					
John Baptist Cavalletto	<i>bird</i> (1) <i>beast</i> (2) <i>pig</i> (3) <i>reptiles</i> (1)	—	—	—	<i>blackspeck</i> (2)
Mr Meagles	—	—	<i>mustard-seed</i> (1)	<i>scales</i> (3) <i>scoop</i> (3)	—
Pet Meagles	—	—	<i>sunlight</i> (1)	—	—
Arthur Clennam	—	—	<i>stone</i> (1)	<i>machine</i> (1) <i>barrel-organ</i> (1)	<i>temple of reason</i> (1) <i>morning of life</i> (1)
Mrs Clennam	<i>mouse</i> (1)	<i>phantom</i> (1) <i>Lucifer</i> (1) <i>angel</i> (1) <i>ghost</i> (1)	<i>grass</i> (2)	<i>Egyptian sculpture</i> (1) <i>hammer</i> (1) <i>scourge</i> (1) <i>instrument</i> (1) <i>statue</i> (1)	<i>piety</i> (1)
Jeremiah Flintwinch	—	—	—	<i>screw-machine</i> (7) <i>cask</i> (1) <i>wood</i> (1) <i>puppet</i> (1)	<i>doggedness</i> (1)
Little Dorrit	<i>bird</i> (3) <i>mole</i> (1) <i>bat</i> (1) <i>mouse</i> (1) <i>tortoise</i> (1)	<i>Archer</i> (5) <i>Fairy</i> (3) <i>angel</i> (3) <i>spectre</i> (1)	<i>ice</i> (1) <i>stone</i> (2)	<i>stock</i> (1) <i>fountain</i> (1) <i>Anchor</i> (3)	<i>love</i> (2) <i>curiosity</i> (1)
William Dorrit	<i>grub</i> (1) <i>butterfly</i> (1)	—	<i>root</i> (1)	<i>sunken wreck</i> (1) <i>statue</i> (1)	<i>glow</i> (1) <i>fervor</i> (1) <i>powers</i> (1) <i>spectacle</i> (1) <i>target</i> (1)
Fanny Dorrit	—	—	—	<i>ship</i> (4)	—
Frederick Dorrit	—	—	—	—	<i>ruin</i> (1)
Maggy	—	—	<i>sea-weed</i> (1)	<i>tea-leaf</i> (1)	—
Christopher Casby	<i>elephant</i> (1)	—	—	<i>winder</i> (1)	<i>meekness</i> (1) <i>love</i> (1)
Mr Pancks	<i>porcupine</i> (1)	<i>ghost</i> (1)		<i>steam-tug</i> (101) <i>beads</i> (1) <i>coal</i> (2)	<i>specimen</i> (1)

AMITAV GHOSH'S CALCUTTA CHROMOSOME: A HEGEMONIC NOTION OF THE WEST OVER THE EAST

**Annabel Rebello
Divya Yogeshwar**

ABSTRACT

Edward Said discusses 'Orientalism' as a discourse of the West on the East and having authority over the Orient (the colonized)". The focus of this paper will be on the hegemonic notion of the West over the East. Ghosh through the novel wants to consume this supremacy that the West has over the East, the colonizers over the colonized, science over counter-science. The nature of knowledge is questioned in the novel with the complex mingling of science and religion. Religion and mysticism is a pressing theme in the novel. On one hand we have Ronald Ross the winner of the Nobel Prize for his discovery on the life-cycle of malaria parasite. What draws our attention is a poem to the left of a marble figure of Ronald Ross at his laboratory which Murugan discovers,

*"This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At his command..." (41).*

The presence of an undercurrent is what sets Murugan on his search for the mysterious group. Ghosh seeks to question the hegemonic struggles of the power of the West over the East in his Post-colonial work. The Calcutta Chromosome in a way tries to give recognition to the less known, the less recognized epistemology.

Key Words : *Epistemology, hegemony, post colonial, Knowledge, secret, East, West*

"He thinks he is doing experiments... And all the time it's he who is the experiment... But Ronnie never gets it; not to the end of his life". (69)

L. Murugan, deuteragonist in the novel comments on the research findings of Sir Ronald Ross winner of the Nobel Prize for Medicine 1906. The novel *The Calcutta Chromosome* winner of the Arthur C. Clarke award is a fusion of fact and fiction by Amitav Ghosh who seeks to question the hegemonic struggles of the power of the West over the East in his Post-colonial work.

Edward Said, eminent Orientalist scholar in his 1978 essay 'Crisis [in Orientalism]' discusses 'Orientalism' as a discourse of the West on the East as

"Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short Orientalism is a western style of dominating, restructuring and having authority over the Orient". (Said 3)

This reflected a certain kind of way of looking at the Orient, also called the colonized. They were represented "as something one judges, something one disciplines, something one studies and depicts, something one illustrates". (Said, 1978: 40) In the process of judging, disciplining depicting, the Orient begins accepting this as the true experience and is led to forget their own experience placing them at a lower level. Ganesh Devy, renowned literary critic terms this as a state of 'amnesia' caused primarily due to heavy influence of the West. Devy argues here that the colonized have been subjected so strongly and have forgotten their native experiences. Hence an attempt, he says must be made to revert back to the roots of the native, to reverse and de-colonize this way of life. "*The Oxford English Dictionary* defines "decolonization" as "the withdrawal from its colonies of a colonial power; the acquisition of political or

economic independence by such colonies.” (Allen 2013) It is a process of trying to revive the forgotten structures through re-living one’s forgotten experience that was lost through amnesia.

In *The Calcutta Chromosome* Amitav Ghosh presents to the readers the supremacy of the West over the East. He makes an attempt to explicate that the East or the colonized too has control over the West or the colonizers. He wants to demolish this supremacy that the West has over the East by giving recognition to the unrecognized, that it is the Orient who is in control but is unnoticed as they would prefer to remain so. Through the character of the scientist and Nobel Prize winner Ronald Ross who is barely active in the novel, Murugan unravels some mysterious findings that Ross’ research was directed by an uneducated ‘dhooley bearer’ Lutchman and Mangala a sweeper woman who were secretly up to something.

Commenting on Colonialism, G.N. Devy in his 1992 essay *After Amnesia* argues that “colonialism gave rise to an equally false image of the West in India, an image that is larger than life, static and apparently invincible. Accordingly, the Indian view of the West has remained fraught with idealization, arbitrary fragmentation and unhistorical reductions. This disfiguring colonial epistemology has created false frameworks of cultural values and has stratified knowledge into superior (Western) and inferior (Indian) categories.” (Devy 2-3) Therefore there exists an artificial hierarchy of knowledge, imposed upon the colonized, that is, whatever was of western discourse is considered as ‘good Knowledge’ and Indian culture was considered as ‘non-knowledge’. In all, western knowledge was considered superior and all Indian forms of Knowledge were considered as having low value, points out Devy.

The Calcutta Chromosome is a 1995 novel by Amitav Ghosh. A novel of fevers, delirium and discovery. Packed with science, religion, myth and mystery, the characters are on a constant search for the mysterious and the unsolved. It is a complex, science fiction narrative in three time zones partly set in the 1990s and in the last years of the 19th – earlier and part of the 20th century. ‘Presenting a blend of fact and fiction, Ghosh meticulously weaves the plot of *The Calcutta Chromosome* around some of the historical events that led to the discovery of Malaria and its cure, while at the same time; the novel also investigates into the other relevant philosophical and sociological issues central to the politics of science.’ (Misra 2)

The novel opens in the twenty first century with an Egyptian computer specialist, Antar. ‘Through his research into old and lost documents, Antar figures out that Murugan, (a colleague and researcher in Life Watch,) has systematically unearthed an underground scientific/mystical movement that could grant eternal life.’ (“Interrogation of science...”158) He came to an inference that Ronald Ross who was awarded Nobel Prize in 1906 for his work on the life-cycle of malaria parasite (1898) was heading in the wrong direction.

In the novel, Ronald Ross is shown as the second person to discover the mysteries of the malaria parasite; it was a group of underground practitioners of different, mystical, natives of India, who were the first ones to discover it. And they were the ones to guide Ross to the conclusions for which he is famous. Shattering the superiority science has over its counterpart, Ghosh presents Ross’s false belief in himself as the sole conductor of research and its discovery. This group of underground practitioners were a secret group with a mysterious Mangala character as their leader. This group is shown as having already achieved this significant milestone much before Ross. Ghosh is therefore making a comparison between two kinds of epistemologies – Science, the western system of knowledge and Religion, the counter science, the Eastern system of knowledge (Mangala’s knowledge).

The characters negotiate with two forms of knowledge – a Western, rational, epistemology and an Eastern, native, epistemology. Science is considered to be the epistemology of the West and counter science is considered to be the knowledge of the East. The novel is trying to bring out the fact that both

systems of knowledge must be equally valued at their frameworks. Instead science is higher valued than its counterpart as it involves a recognised system with rules, regulations, collecting and classifying, and recording of its findings and discoveries. Its counterpart would not stand a chance to fit in lacking a recognised system, no records, no rules, etc. Therefore it's only way of functioning is through traditional methods. It chooses to remain a silent group for fear of being exposed and extinction.

The characters; Elijah Farley and Phulboni's in the novel have similar experiences of encounters with the mysterious group. Phulboni disembarks at the Renupur station in 1894. He survives the dangerous encounter and accident that night at the railway station unlike Farley, who disappeared without a trace after disembarking from the station at Renupur. Farley had discovered Mangala and her mysterious group working secretly in Ross' laboratory, altering his research and experiments. He was thus a witness to the group which Mangala feared and the only way to safeguard this was to keep him 'quiet'. Phulboni on the other hand is not able to get as close as Farley got, but has a strong inclination about a secret-cult group conducting some kind of 'advanced' research. He survives to tell his tale and reencounters them in his speech :

“For more years than I can count, I have walked the...secrets of cities, looking always to find...Silence herself. I see signs of her everywhere I go...but only signs, nothing more...” (108)

Hence silence becomes the recurrent theme in the novel. Mangala and Lutchman, as members of secret religious group, believe in the powers of silence and try to conceal their identity. “This group worships the Goddess of Silence, embodied by the character of Mangala in the late 1890s story-line. They act according to the principles of silence and secrecy, and represent the ethical drive in the narrative, interrupting and deconstructing the hegemonic version of colonial medical history. Their way of going about things avoids becoming defined by colonial scientific knowledge production strategies. This way neither they, nor anything they do, can be 'known', i.e., it cannot be appropriated into scientific or other discourses. The work of this group is directed at the transferring of personality traits from one person to another in a kind of joined effort of Western science and the transmigration of souls.” (Huttunen 51). Much unlike the followers of Western science, this mystic group of followers believes the importance of silence, in advancing their mysterious cult, accepting it as their religion. The novel projects these people as far more advanced in malaria research than the world of medicine, Ronald Ross was part of.

Therefore this counter-science remains out of the mainstream of its science counterpart. But, their marginalization is by choice and this does not leave them powerless. It allows them the freedom and the power to take their scientific research in directions unknown to conventional scientists. Their methods are very different from the ones used by their science counterparts. In fact the counter-science is in such control of the knowledge exchange process that it seems that they are at a superior level, and the scientists are mere puppets in their hands.

Mangala is introduced as a servant at Dr. Cunningham laboratory who already knew the cure for malaria but did not reveal it. The prize was the Nobel Prize Award and world recognition, which was completely against their 'silent' system of functioning. Instead one of the main motives of this woman was something beyond this discovery, finding the cure for syphilis, a sexually transmitted disease. Their research hoped to go even beyond this, by way of transmitting the malaria microbe to the patient through a bird. In short she intended to achieve 'immortality' of human traits in which all information could be transmitted chromosomally from one body to another.

But this secret knowledge is never revealed to the other characters throughout the novel. Whenever they suspect anything mysterious and begin spying on them, they are harmed or turn insane. The characters,

Farley, Murugan and Phulboni try to spy on this mysterious group, to reach this knowledge and they finally go mad. Laakhan, another character is the protector of this knowledge. He is the one to keep the outsiders at bay when they try to meddle into their world. He threatens them, and nearly causes accidents to those who try to enter this epistemology of knowledge in which Mangala is the possessor of. Thus we are led to conclude that knowledge of the unknown causes harm, a post-colonial view of the text.

From a religious angle, Mangala can also be seen as a representative of Goddess Kali or Maa Durga who is known to possess powers of regeneration. Ghosh elaborates much upon the mystic, religious rituals performed by this secret sect for transmigration of the soul. 'The theme of transmigration and immortality holds an important place in the novel' (Misra 2011: 5). Mangala, the possessor of this knowledge, discovers a way of keeping it alive through transmigration.

Mangala makes a selective choice for resurrection. She needs a better, resolved mind to carry on her transmigration. She selects Urmila, the journalist for her next incarnation. Urmila, a vulnerable, emotional, hardworking, well-educated and a conservative character. She has a stressful struggling life between professional and private. Mangala alias Mrs. Aratounian waits till Urmila attains the moment of self-realization because she wants Urmila to come out of her mould and gain confidence to enter into a new domain. Thus the knowledge of Mrs. Aratounian alias now Urmila applies only to a particular sect of well-educated and knowledgeable group.. Thus we see "Mangala of 1890's resurrects into the forms of Mrs. Aratounian, Urmila and Tara of 1995 and (similarly) Laakhan/Lutchman transforms into Romen Haldar and Lucky." (Misra 2011: 5) Sonali, an employee at the Calcutta magazine, sneaks into Robinson Street and witnesses the transmigration ceremony, where "Laakhan's (Lutchman) spirit is transferred into the body of Romen Haldar and the entire ceremony is performed by Mangala but in the form of Mrs. Aratounian." (Misra 2011: 5) Nothing like ever seen or heard of before, Sonali passes out as she notices familiar faces as participants in the ceremony.

"She caught a glimpse of the tops of dozens of heads, some male, some female, young and old, packed in close together. Their faces were obscured by the smoke and flickering fire light . . . A figure had come out of the shadows: it was a woman . . . She seated herself by the fire and placed the bag and the birdcage beside her. . . . Then she reached out, placed her hands on whatever it was that was lying before the fire and smiled . . . Raising her voice, the woman said to the crowd, in archaic rustic Bengali: 'The time is here, pray that all goes well for our Laakhan, once again.'... she caught a glimpse of a body, lying on the floor." (142-144)

Ghosh is unable to explain the exact procedure of the ceremony unlike his elaborate explanations of the Ross' research on the mosquito and the malaria parasite. He also portrays the natives as more or equally intelligent than their science counterpart. He wants to give apriori value to the Eastern epistemology but his western discourse of writing does not allow him to do so. He tries to show the religious epistemology as an advanced system, unique in its own way and not in a bad light. But he is unable to explain the space occupied by Mangala and Laakhan because he is caught in the post-colonial trap of "Knowledge causes death/harm" to human beings and therefore there is a gap in the logical explanation of sudden disappearances of characters in the novel. Thus Ghosh's attempt to show the Eastern and Western epistemology at equal par is unsuccessful because he cannot represent the other epistemology of Mangala's Research. He is unable to explain clearly the Indian/Eastern epistemology from the two structures because for the local, native people accepting Mangala's knowledge system is not so difficult but the people outside this circle accepting this system of framework within which she operating would seem dangerous and a taboo. To accept Mangala's system one would have to negotiate and compromise with the other knowledge of Science by simply accepting the system without questioning and exposing it.

The other character in the novel, Phulboni who has a brief encounter with the mysterious group. He is portrayed as wanting to learn more about the group and pens all about it in his stories 'The Lakhaan Stories' and explains it as a dedication to her i.e. Mangala "every word I have ever penned has been written for her..." (108). Phulboni emotionally expresses his desire to join the group, pledging to keep it a secret, "I make this last appeal... I beg you, if you exist at all, and I have never for a moment doubted it – give me a sign of your presence ...take me with you..."(109). He tries to explain that there exists not only the rational, the explainable but also the irrational, the unexplainable. Ghosh through this character contradicts the colonial framework of the Eastern system of knowledge as inferior and non-scientific, rather it a rich and vast system of knowledge packed with research, far advanced than the Western system of knowledge.

In the end, the most important aspect Ghosh brings together is the clash of different conventions, discourses and epistemologies. The hegemonic notion of West over the East created a hierarchy of the former being superior to the latter. This notion is questioned as he tries to bring them at equal par with each other. At one point he even portrays the Eastern epistemology as having a superior notion reversing the power hierarchy through the mystic characters in the novel. But in reality, both the epistemologies exist and depend on each other to survive and progress. Thus we can see that the novel not only comments on the discourse of European colonization but also examines the social discourse between the colonizer and the colonized that shaped and produced post –colonial literature.

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THE CONTEMPORARY TERRORIST NOVEL AS NOVELS OF PROTEST: MOHSIN HAMID ORHAN PAMUK SALMAN RUSHDIE

Jayashree Palit

ABSTRACT

Terrorism has been defined as the use of violence to achieve political, economic and/or social objectives. The paper explores the theoretical argument (Political Process Theory) that terrorism should be viewed as a form of political communication much like civic engagement activities such as voting, marching and protesting. It examines how three writers have focused on terrorism and counter terrorism in relation to religious and secular identities. Do these writers regard terrorism as a form of political communication? Can these novels be categorized as a form of protest literature? The paper attempts to find answers to these questions.

Key Words : *terrorism; protest literature; religious fundamentalism.*

Introduction :

A new theme for fiction, has emerged since the attacks on the World Trade Center and the Pentagon on September 11, 2001. The focus of the post 9/11 novel in the genre is on the rise of international terrorism and it foregrounds religious fundamentalism. According to Hoffman these novels deal with religious imperatives and its distinctive “value systems, mechanisms of legitimation and justification, concepts of morality and world view” (Hoffman 94-95). These novels can be read in actually specific ways as narratives that critique official responses to terrorist attacks or as East-West encounters or what Samuel Huntington would term the Clash of Civilizations. (Wilson 91)

Three novels that focus on terrorism and counter terrorism in relation to religious and secular identities, and on issues of national security and individual freedom, can be read in terms of national politics as well as global events. Mohsin Hamid’s *The Reluctant Fundamentalist* (2007) a psychological study of cultural clash set in Pakistan and the United States. Orhan Pamuk’s *Snow* (2004) a postmodern fable of religious and ideological factionalism set in Eastern Turkey and Salman Rushdie’s *Shalimar the Clown* (2005) that focuses on Western fears about the manifestations of terror and its sources in Islamic fundamentalism. All three novels engage with the threat posed by the other often within national boundaries and exploring the psychology and motivation of the terrorist. Why do they do what they do? (Wilson 91-93)

The question whether these novels can be considered to be protest literature is one that is bound to evoke mixed responses. Protest literature can broadly be defined as thought provoking and incisive writings on the struggle of humanity against social injustice. These writings confront war, racism, patriarchy, and other social issues. In that sense almost all literature can be called protest literature in a sense that they all portray a point of view or theme. Hence a special distinction is often made. Protest literature has to be specifically written for change. The author needs to have specific goals for change in society or individuals from the very start.

Stauffer defines protest literature as text that not only criticizes and protests society, but that suggests, either explicitly or implicitly, a solution to society’s ills. The important need, it seems, is to challenge and extend definitions of protest literature. McCarthy defines protest literature as a mode and style of social analysis which can change depending its time period and political climate .He further adds that it does not necessarily have to involve or demand a change in intellectual currents, but merely articulate extant social sentiments (The Harvard Crimson).

The three novels that have been taken up for detailed study can be seen as texts of social analysis (and by extension protest literature) that deal with one of the most important issues of our times – Terrorism. Terrorism is a highly contested concept. As the popular saying goes one man’s terrorist will always be another man’s freedom fighter! Terrorism has been defined as the use of violence to achieve political, economic and/ or social objectives. Matthew Todd Bradley emphasizes that fact that the major assumption of the theory of political process is that conflict is inherent and that power structures are the main determinants of domestic conflicts Terrorist politics ultimately involves a direct challenge to the existing status quo and is disruptive. Terrorism is seen as an alternative political communication. For Bradley

terrorism is a means (like voting and protesting) to an end. The writers have their individual take on the issue and it is the purpose of the paper to analyze the approach taken by literary works to the problem of terrorism and how the texts can be broadly categorized as protests against social injustice.

What can literary works of fiction tell us about terrorism and what drives terrorists and support for terrorism that social science cannot? This is an important question to address. The political discourse on terrorism lacks a way of thinking about the darkest motives of individual lives and goes deeper than paradigms like the 'clash of civilizations'. The novelists show compassion for young people involved in terrorist networks that theoretical texts are lacking. They help us to know and experience why someone chooses terror. We get inside the mind of the terrorist. They focus on feeling 'terror' instead of a particular political tactic 'terrorism'.

In analyzing the literary response one finds several possibilities of viewing terrorism other than the process theory outlined by Bradley and others. One of the theoretical frames that may be used to examine how the writers, taken up to study in this paper, have presented the conflict between western and Islamic civilizations is the 'clash of civilizations' which is a theory proposed by political scientist Samuel P. Huntington. This paper uses this theory as a framework. Huntington states that people's cultural and religious identities will be the primary source of conflict in the post-cold war world. In the 1993 Foreign Affairs article, Huntington wrote that it was his hypothesis that the fundamental source of conflict in the new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in the world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. (Huntington, 1996)

Religious fundamentalism usually begins as a response to what is often experienced as a materialistic assault by the liberal or secular world. Their enemies are not merely the American led forces of globalization but also those domestic groups which have accepted the alien influences of modernity and imposed them on Muslim people. The rise of terrorism can be seen as a struggle against globalization finding its ideological sustenance in particularist values and beliefs.

In today's world, we are witnessing the resurgence of religious identity. This single dimensional categorization of human beings is dangerous. An Islamist instigation of violence against infidels may want Muslims to forget that they have any identity other than being Islamic. What is disturbing is that those who oppose this kind of fundamentalism also suffer from the same intellectual disorientation by seeing Muslims primarily as members of an Islamic world. This has been very ably delineated in the novels taken up for study. What is now needed is a "dialogue among civilizations" which challenges the notion of reducing many-sided human beings to one dimension. Mohammed Khatami introduced the idea of Dialogue Among civilizations as a response to the theory of clash of civilizations. The term Dialogue Among civilizations became famous after the United Nations adopted a resolution to name the year 2001 as the year of Dialogue Among Civilizations (UNESCO). All three novelists Orhan Pamuk, Mohsin Hamid and SalmanRushdie underline the fact that there is a strong need to question and debate the central issues of globalization.

Snow (Turkish *Kar*) is a novel by Turkish author Orhan Pamuk. It was published in Turkish in 2002 and in English (translated by Maireen Freely) in 2004. The story encapsulates many of the political and cultural tensions of modern Turkey namely the clash between secularists and Islamists. The novel vividly portrays cruelty and intolerance of both the Islamic fundamentalists and the representatives of the secularist Turkish state. The latter represents the westernizing ideology reinforced brutally by the military.

The fundamentalists appeal to the sense of tribal identity. Blue tells a story from the ancient epic *Shahname* "once upon a time millions of people knew it by heart... But now, because we've fallen under the spell of west, we've forgotten our own stories" (Pamuk.2004,81). The reader is left to conclude the implications of his question to Ka "Is this story so beautiful that a man could kill for it" (Pamuk.2004,81).

The issue of the headscarves becomes a symbol of asserting one's tribal identity. The epigraph from Dostoevsky – "Well then, eliminate the people, curtail them, force them to be silent (Pamuk.2004,81). Because the European enlightenment is more important than people – sums up the west's arrogant

approach to fundamentalist political movements. Despite Kemal Ataturk's westernizing ideology, Kars is sunk in poverty and hopelessness, its bourgeoisie had fled.

Pamuk has given eloquent voice to the anger and frustration of both sides. These are no monsters but ordinary human beings who actually have much more in common than they would wish to acknowledge.

The novel reveals the difficulties faced by a nation torn between tradition, religion and modernization. Set in the farthest east of Turkey, the locals are certain that in western eyes they all considered ignorant yokels. Western hubris, as Huntington's theory implies is a catalyst for an insurgence of tribal identity. Religion is the easiest crutch to rely on. As one character says "To play the rebel heroine in Turkey you don't pull off your scarf, you put it on" (Pamuk.2004.319)

The Reluctant Fundamentalist by Mohsin Hamid, published in 2007 is about a young Pakistani named Changez who goes to America and is alienated from the promise of the west. The novel is written as a monologue by Changez who tells the story of his success and subsequent disillusionment to a American stranger he encounters at a Lahore café. The unnamed American may or may not be a spy just as Changez may or may not be a terrorist. It is also an account of one man's departure from America. As Mohsin Hamid writes that the immigrant narrative becomes an emigrant narrative, almost a fable where America is no longer pulling but pushing. It is a reversal a polarity from attraction to repulsion.

Changez lived the American dream for four and half years. After studying at Princeton, he finds a job at one of the leading consultant firms in New York. Gains and losses, the economic fundamentals of the new world, determine his thinking and actions. From this point Changez is torn between the desire to belong and his pride in his muslim heritage, his muslim identity. The events that follow 9/11 drive him to leave America and return to Pakistan to organize anti –American protests.

The author has commented on the double meaning of the title. "He is a reluctant fundamentalist because his environment sees him as a religious fundamentalist though he isn't one. He, on the other hand, rejects the economic fundamentalism of the business world to which he belongs – a world oriented solely around gains and losses". Thus, the author dovetails both cultural and economic clashes into the theme of the novel. As he writes that for me, this is what fundamentalism is, looking at the world from a single perspective, thereby excluding all other perspectives. The novel not only reflects Huntington's theory of the 'clash of civilizations' but it also underscores America's imperial hubris (economic and political) and its posture as the world police force.

The turning point for Changez is the collapse of the Twin Towers and with that his carefully constructed world of the American dream also collapses. His smile as he watches the Twin Tower collapse is provocative

What hurts Changez most is the group punishment being meted out to an entire religious group.. This is the result of the fear psychosis that has gripped the west and is the antithesis of global citizenship. Changez starts questioning his loyalties, his patriotism, the cultural barriers between the east and the west and most of all his identity as a citizen of the world. No matter how "globalized" the world gets, when it comes to the crunch most align with their tribal identities. Thus, Huntington's theory of the clash of civilization is made evident in this novel. At the same time, other aspects of the globalization debate also figure namely, how American capitalism, which linked Changez to America now, pushes him back to revealing its dark side.

Of course, Mohsin Hamid is, as he himself states, a novelist, not a political theoretician. It is remarkable how this short novel negotiates the political with the personal. It is the story of one man's decision to leave the west and assert his tribal identity. The novel creates a web of fear and suspicion that remains till the end. It seems that the novel is more of a protest, a kind of message to the west that their policies will only instigate and intensify terror.

Hamid deals with the question of whether globalization has heightened the attraction of fundamentalism. When Changez is working in New York, doing his job and making good money, any attachments to his Pakistani – Muslim identity are easily manageable. But when suddenly he feels that those worlds are in conflict, those latent tribal identities well up inside him and shatter the veneer of being a global cosmopolitan citizen. It's important to remember that tribal identity, which the globalized world tends to mute in order to have us all get along better with each other, has not entirely disappear

Shalimar the Clown (2005) is a novel by Salman Rushdie. Salman Rushdie's Shalimar the clown is not a clown, but a Kashmiri man who became a terrorist. The reason given is personal revenge. Shalimar kills Max Ophuls, the former U.S. ambassador to India who has seduced the woman Shalimar loved and then betrayed her. The novel begins in Los Angeles in 1991 when Shalimar kills Max Ophuls. Khagendra Acharya in 'Hypocrisy for Survival: Redefining Terrorism in Shalimar the Clown' has analyzed that the murder story entails an alternative definition of terrorism Shalimar's motivation is personal revenge but Westerner's view it as a terrorist attack. Rushdie thus resists western discourse of terrorism as a consequence of Islamic fundamentalism. Sucheta M. Choudhuri in 'Death was not the end' resentment, history and narrative structure in Salman Rushdie's Shalimar the clown' is of the view that the narrative continually blurs the dwindling line between the personal and the political. The eponymous Shalimar merges his hurt for Macmillan Ophuls with the larger project of the liberation of Kashmiri, to which end he becomes an initiate the pan Islamic insurgent groups. Arijana Luburic makes an interesting point concerning the symbolism of Shalimar's determination to wreak vengeance. For her, Shalimar's humiliation symbolizes the humiliation of Islamic culture by the US in particular and the west in general. (Luburic, 253-58)

Rushdie's novel offers a strong criticism on expression of all kinds whether it derives from nationalist, jihadist or personal motives. It includes ordinary moderate Muslims and Hindus and celebrates the harmony between their different religious groups. It also criticizes US foreign policy which, among other things has contributed to the creation of conditions which made it possible for contemporary terrorist networks to grow.

The analysis of the literary response to the issue of terrorism clearly shows that the writers are not too concerned with the political analysis of the phenomenon. Thus, the political process theory expounded by Bradley and others is not the main focus at all. Samuel Huntington's thesis of the clash of civilizations is a paradigm that is a better theoretical framework to help explain the three terrorist novels selected for this paper. *The Reluctant Fundamentalist* and *Snow* in particular play on anxieties and uncertainties about social, ethnic and religious differences. Fears of proximity to an unknown, featureless terrorist cause the victimization of innocent persons. The fluctuating intimacies between Changez and his American interlocutor is ambiguous and dangerous and the political factionalizing and polarization in *Snow* suggests that self-collectivity in Turkish society can find its identity only in antagonistic relation to the other. The problematic perception of the other is mediated through the media, which propagate stereotypes and blurred images that become turning points in the plot. Political reporting stirs up public uncertainty by playing in fears of annihilation and developing an atmosphere of mistrust, suspicion and menace, thus diminishing the characters sense of reality.

In *The Reluctant Fundamentalist* the media begins to shift Changez's perceptions, catalyzing his religious conversion and in a sense restructuring his real life. He is not moved by the tragedy when watching on TV and twin towers collapsing in 9/11 but experiences vicarious pleasure at the sight of Goliath being cut down to size. He was caught up in the symbolism of it all, the fact that someone had so visibly brought America to her knees (R.F. 83)

In *Snow* the media control of reality is parodied as representing what will happen once printed insure that the event will come to pass. As Serdar Bey, owner of the Border City Gazette in Kars and proponent of state ideology says to Ka "you should see how amazed people are when things do happen only because we've written them up first" (*Snow* 29) For example, when Ka arrives in Kars and the local paper reports he has written a poem called 'Snow' which he later writes. When Ka comments that he is an atheist, this is

reported in the newspaper along with the news of his death at the hands of fundamentalist, which does indeed happen some years later, after he has returned to Frankfurt.

The uncertainties created by cultural threat and political upheaval, whether explicitly linked to fundamentalism or not, are manifested in revised national ideologies and self identifications through a heightened awareness that national borders are porous and potential conducts to external threats and danger.

The novels do not seek to understand terrorism on its own terms or as part of a political process. But they do give focus to the fragility of power relations within and between nations and cultures and the ways they can be maneuvered and destabilized.

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Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?

T. S. Eliot

HYPOCRISY IN VIJAY TENDULKAR'S SELECTED PLAYS**Sharmila Jajodia****ABSTRACT**

This paper is directed to probe the psycho-social hypocrisy through Vijay Tendulkar's selected plays- "Silence! The Court Is in Session" and "Kamala" as the basic human nature, the social attitude and perception do not undergo much change even after too much social development and awareness in terms of liberalisation, globalisation, spread of mass education and attempts for gender equality due to the prominent psychological barrier - resistance to change. This paper seeks to analyse how the society in the two plays reacts to certain social situations in which women are targeted. These targeted women are not always illiterate, poor or downtrodden but highly educated, brave and financially strong women too are not spared. The various entities of society- family, school, judiciary and media too show indifferent attitude and not only males but the females also become enemy and tyrant to these female victims. In both the plays, the society considers woman as a puppet to serve its selfish motives and exposes its own double standard and basic hypocrisy on which it is founded.

Key Words : Change, Hypocrisy, Psychological, Social, Resistance

This paper is an attempt to show how Vijay Tendulkar, a multifaceted genius, winner of several national and international awards and honours, has depicted the plight of women in the male dominated urban middle class society. His prolific versatility sharpened by his experiences as a journalist and seasoned by his keen observation probes the basic hypocrisy deep rooted in our Indian society.

This paper seeks to analyse how the society in the two plays *Silence! The Court Is in Session* and *Kamala* observes and understands women, concretizing the strongly held beliefs into a cluster of values and bundle of taboos placing women in a disadvantaged position. These biased views about women- the 'female' and the 'feminine' - have not allowed women to lead a free life authentically.

Junita Williams also points out that "Man has always felt the need to explain and to codify woman, to come to terms with her presence on earth, and to accommodate her within his rational system." (Mittapalli, 2001, p.148)

In both the dramas, Tendulkar though not a self acknowledged feminist, has portrayed that men are selfish, hypocritical, brutal and ambitious while women are understanding, compassionate and efficient. These women pit themselves against the man made rules and double standards prevalent in the society, however hard the society tries to treat them as a puppet to serve its selfish motives.

In *Kamala*, the central character Jaisingh Jadhav is a self-seeking journalist. This so-called the great advocate of freedom and gender justice commits a crime intentionally by buying a woman, Kamala, from the flesh market in an auction. He treats her as an object, presents her as a show piece in a surprise press conference to gain popularity and promotion in his professional life and also to prove that such things still happen in modern democratic India. When his wife Sarita comes to know this truth, she is stunned. She asks him why he only needed to buy a woman. Jaisingh tells her although police know this fact but they need evidence to admit it. By presenting her at the conference, actually he wants to create an uproar and high drama and blast out this shameful affair but he does not tell these facts to his wife, her uncle Kakasaheb and his own friend Jain till the conference is reported in the news papers. When Jaisingh and Jain enjoy discussing the happenings at the press conference, Sarita and Kakasaheb realise that they had some fun at poor Kamala's expense. Both friends describe the conference as 'tamasha' and 'drama' and also relish the obscene questions asked by the fellow journalists. Thus Kamala is made laughing stock but Jaisingh doesn't mind it at all.

The next day when police want to contact Jaisingh, he understands that they want custody of Kamala and therefore does not attend the phone calls made by the police department and decides to keep Kamala in a woman's home or an orphanage. Sarita protests this move of her husband but he wants to save himself from being arrested and considers this as the only way out. Their servant Kamalabai approves it but Sarita considers it a deceiving act and opposes it.

Then Jaisingh retaliates, "It's I who takes decision in this house, and no one else. Do you understand?" (42) and orders the woman Kamala to accompany him. He orders his wife too to attend, reply and note down the phone calls as usual. Kamala feels she is being dragged away while Sarita stands like a statue on watching all this. Their servant Kamalabai considers that the woman Kamala was a bad sort. Kakasaheb tells Sarita that Jadhav's reasons to take Kamala away from home are shallow ones and "Kamala is just a pawn in his game of chess". (43) Sarita bursts out saying, "Not just Kamala, Kakasaheb. Not just Kamala, Kakasaheb. Me too . . . Me too." (43) She realises that she herself is an object in Jadhav's life that provides him physical enjoyment, social companionship and domestic comfort. She also feels that her husband is selfish and hypocrite and her existence does not have any significance for him. Jadhav does not tell her about his whereabouts whenever he goes out of Delhi for official work.

His friend Jain's comments also support Sarita's realization when he addresses Sarita while taking leave. "Hi, Bhabhiji, . . . this warrior against exploitation in the country is exploiting you. He's made a drudge out of a horse-riding independent girl from a princely home. Hai, Hai [theatrically to Jaisingh] Shame on you! Hero of anti-exploitation campaigns makes slave of wife. Bye, lovely bonded labour." (17)

Not only this Jadhav also dictates Sarita to take his permission before doing anything for Kamala and wants to take Kamala to the press conference in the worn out sari only. When Sarita rebels saying that after all she is a woman; he raises his voice to snub Sarita, "I know, I know! you don't have to tell me, understand? I have a very good idea of all that. I want her to look just as she is at the press conference. It is very important." (22) He also gets angry when his wife asks about Kamala's whereabouts after she leaves their home.

Then the conversation between Sarita and Kakasaheb discloses how Sarita feels that Jaisingh is a slave-driver. She tells that she will also hold a press conference to tell the young journalists that Jadhav keeps slaves and exploits them. ". . . The other slave he got free- not just free- the slave's father shelled out the money- a big sum. Ask him what he did with it." (46) She also tells Kakasaheb, on being questioned why she thought like that on that particular day. ". . . I was unconscious even when I was awake. Kamala woke me up. With a shock, Kamala showed me everything . . . clearly I saw that the man I thought my partner was the master of a slave. . . . Dance to their master's whim. Laugh, when he says laugh. Cry, when he says cry" (46) When Sarita asserts to rebel the slavery in their relations, Kakasaheb advises her. "Look Sarita, Jaisingh is no different from other men. He is not unusual. You are wrong to think that he is a bad man." (46) The same Kakasaheb has criticised Jaisingh earlier the way he handles journalism and has expressed his concerns for Sarita's safety. He later on tells Sarita that the answers for all these questions is -"That's why he is a man. And that's why there is manhood in the world." (47) He also tells Sarita that he also used to treat her aunt the same way as Jaisingh does to Sarita. He advises her to go behind her master, her husband like that only and emphasizes it as her duty. He further states that "It may be unpleasant, but it's true. If the world is to go on, marriage must go on. And it will only go on like this." (47) When Sarita stresses that men and women are equal and so woman should be given the right to live her life as the man does because a woman can do everything a man can, Kakasaheb replies- "But that isn't manhood." (47) The same Sarita provides emotional and moral support to Jaisingh when at the close of the play he is treacherously deprived of his job. Thus Jadhav symbolises the modern day individuals who pursue their goals unquestioningly with a single minded perception and proposition. They are ready to sacrifice human values in the name of humanity itself.

In *Silence! The Court is in Session* Leela Benare, the central character is a sprightly rebellious and assertive heroine. She is a school teacher, possesses a natural lust for life and ignores social norms and dictates. She is different from the other members of the theatre group. So she is easily isolated and made the victim of a cruel game executed by her cunning co-actors. She is compelled to play the role of an accused as time is hanging heavy on their hands. They also want to make one new co-actor- Samant understand how the court proceedings take place. They also consider if a woman is an accused, the mock play will be more interesting and exciting one. It is quite clear when Sukhatme states, "But when there's a woman in the dock, the case does have a different complexion" (73) and he is supported by Karnik, Ponkshe, Rokde, Mr. and Mrs. Kashikar. Mr. Kashikar desires the charge to be socially significant. So Benare is accused of the crime of infanticide under Section 302 of the Indian Penal Code. During the course of this so-called mock play which is set in the backdrop of the mock trial, her private life is publicly exposed, much to the malicious glee of her male tormenters including Mrs. Kashikar. This mock trial i.e. the play-within-the play appears an illusion in the beginning but assumes the garb of reality as it

becomes a very serious affair and a real trial for Benare. At the same time it gives sadistic pleasure to the hypocrite group excluding Samant, the innocent villager.

During this mock trial, Ponshe admits that Benare runs after man too much. Further Karnik, the next witness is persuaded to confess the fact that Rokde has seen Benare in a compromising situation. Rokde tells Sukhatme that he saw Benare in professor Damle's hostel room. Samant watches the mock proceedings out of sheer enthusiasm intently as he is to play the role of fourth witness. But when he is called to depose, he says that what is true for the trial is quite false really. Ironically, whatever he reads from a cheap novel to answer Sukhatme's (the lawyer's) questions proves quite fit/ fits in with what Benare has undergone recently in professor Damle's room on that fateful night. The learned professor refuses to accept her despite knowing that he has been responsible for her (Benare) carrying a baby out of wedlock as he fears of losing his own reputation. A tense and stunned Benare who has remained mute till then, suddenly asks Samant to stop saying anything. "That's enough. . . it's all a lie ! A complete lie!" (93) She turns around and accuses all of them saying, "You've all deliberately ganged up on me ! You've plotted against me." (93) Mr. Kashikar, the judge in the mock-trial but a social worker in real life, thinks that Benare should not be less than thirty four, when she is asked her age and she refuses to answer. He considers that promiscuity is a bane in the society and society should "revive the old age custom of child marriage . . . All this promiscuity will come to a full stop." (98) He blames social reformers - Agarkar and Keshav Karve for ruining the society.

Benare chooses not to answer any question why she remained unmarried to such a mature age. Later Mrs. Kashikar deposes before the court, "That . . . when you get everything without marrying. They just want comfort. They could not care less about responsibility! . . . It's the sly new fashion of women earning that makes everything go wrong. That's how promiscuity has spread through our society." (99-100) and Benare's case is a solid proof of that as she behaves somewhat differently although she is one of us. Mrs. Kashikar as a society has strong objections to Benare's attitude as a free unmarried woman.

She further states, "Look how loudly she laughs! How she sings, dances, cracks jokes! And wandering alone with how many men, day in and day out!" (100) Rokde who gives evidence also has something bad to tell about Benare. In Sukhatme's words, ". . . the accused committed an outrage in a lonely spot on a boy like Rokde, much younger than her-almost like her younger brother . . ." (103) She threatened him with dire consequences if the matter comes to light and thus "she tried to cover up her sinful deed." (103) Then Ponshe also makes shocking revelations as a witness by telling how she (Benare) has asked him to marry her but at the same time she also confirms in advance that he has not been fixed up somewhere. Ponshe tells her that girls are silly and frivolous; so he wants to have a mature partner and is not interested in marrying unless he finds one to his taste. Then Benare gives her own opinion about maturity and even tells him that she has a promising bride in mind and the girl has "just gone through a shattering heartbreak and the fruit of her love . . . is in her womb." (107) Indirectly it becomes plain to Ponshe that Benare is pregnant and she wants Ponshe to marry her. The "scoundral responsible" (108) for this tragic situation is Prof. Damle.

The anti-climax comes when she tells Ponshe that she was telling a joke. Karnik also tells about her sinful past, her immoral relationships with her own maternal uncle at the age of fifteen and her attempted suicide because of the disappointment in love. Mr. Kashikar too violates the code of conduct and dignity of court and narrates how his visits to Nanasaheb's house confirm that the teacher who has become mother before marriage is Benare only and she has been terminated from job. He considers such girls as a sinful canker on the body of society. Thus evidence after evidence is piled up against Benare to prove her guilty. But Damle, who has also his share of guilt in the situation, is not even held an accused at all and left scot-free.

Then Sukhatme, as the counsel for prosecution shows his concerns for society by mentioning Benare's conduct and mistake as "heinous blot" (114), "a very great sin" (107) and its fatal result contributing to flourishing immorality, destruction of society and culture completely. She should not be given any concession for being a woman, should be punished severely without showing any mercy. Even that will be a mild treatment keeping in mind the gravity of the sin. Later on he takes the role of the counsel for accused and pleads for mercy as she is a youth led astrayed and human being is prone to error.

Kashikar in his role as the 'mock judge' asks Benare if she wants to say anything in defence before the judgement is made. Later Benare stands up erect and says, "Yes, I have a lot to say." (116) She recalls her past to reveal how she had been violated physically twice, at an immature age by her own maternal uncle and later on as a grown up woman by an intellectual. Benare, in that long monologue, accuses all men as 'hypocrites' whose only interest is in her body and not in her bleeding heart or agonised mind. Commenting on her co-actors she observes, "These are the mortal remains of some cultured man of the twentieth century. See their faces-how ferocious they look! Their lips are full of lovely worn out phrase! And their bellies are full of unsatisfied desires."(117) Writhing in pain, she goes on to reveal that Professor Damle 'the unusual intellect' has exploited her hero-worship. "My intellectual god took the offering and went his way. He wasn't a god. He was a man. For whom everything was of the body, for the body! That's all! Again the body!" (118) Kashikar, the judge, tells her that she has tried to dynamite the social customs and sacredness of marriage and motherhood and hence deserves no mercy. Moreover, as a teacher she has set a very bad example when future of posterity has been entrusted to her. So the sentence meted out to her is that she must opt for infanticide. On hearing Kashikar's cruel verdict, Benare writes and cries in intolerable pain, "No! no! no!- I won't let you do it- I won't let it happen-I won't let it happen!"(119)

Thus the play scathingly satirises the moral code, conventions and hypocrisy of middle class patriarchal society. Tendulkar makes us realise that it is Benare's fear of such code that compels her to crave for marriage and forces her to beg the inferior men around one after another to marry her in order to play the role of a 'father' to her child. But at the same time Tendulkar depicts Benare as a modern woman who is capable of protecting herself.

As Dass observes, "Tendulkar does not let Benare kill herself or feel shy about the whole episode, but makes her fight till the end."(Dodiya and Surendran, 2000, p. 89)

Sarita is silenced by Jadhav, the way Mrs. Kashikar and Leela Benare are silenced by Mr. Kashikar and the society. 'Jadhav' in "Kamala" and 'male members of the troupe' in "Silence! . . ." never stop to think what will happen to Kamala and Benare respectively after the expose. Thus Vijay Tendulkar exposes the chauvinism intrinsic in the so-called modern and liberal minded Indian males. "Kamala" is also an indictment of the success oriented male-dominated society where women are often victims or stepping stones in men's achievement. Kamala and Sarita are built of the same stuff as Mrs. Kashikar and Leela Benare. Though being educated Sarita and Benare are empowered in comparison to the uneducated Mrs. Kashikar and Kamala, yet they don't have the spirits to revolt against their present conditions. Thus Vijay Tendulkar seems to be on the side of the feminists for he projects women as helpless victims of the conspiracy hatched by men.

What George Herbert Mead once observed is quite justifiable: "The 'self' cannot be understood except in relation to the 'other'. So unless men understand this concept 'feminism' there will be precious little purpose or outcome for the intellectual endeavour as we enter another new century." (Sinha, 2006, p.83)

To conclude, by these two plays Vijay Tendulkar tries to bring out the fact that it is essential for both the partners to understand the "otherness" of the other for the better survival.

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FOOD & NUTRITION

IMPACT OF NUTRITION EDUCATION INTERVENTION ON STREET CHILDREN IN MUMBAI

Unnati Shah, Perpetua Machado

ABSTRACT

IMPACT OF NUTRITION EDUCATION INTERVENTION ON STREET CHILDREN IN MUMBAI

The street children population is increasing in Mumbai. Most of them are undernourished. Providing nutrition education as non-formal education would be an easy procedure to increase awareness and thereby improve their food habits. In the present study a Nutrition Education Programme (Street Nutripathashala) was designed for Street Children and its impact on nutrition awareness and wise food selection awareness was studied. Study design was **action research and quasi experimental**. Three hundred and fourteen street children (9-18 years) associated with three institutes {government school (184), NGO (68) and shelter-home (62) were selected using purposive sampling. One hundred and forty four (46%) street children were placed in control group, remaining 170 (54%) underwent nutrition education intervention for a period of three months, weekly for one hour at their respective centres. Data was analyzed using SPSS (16). Results were highly significant at $p < 0.001$. Independent z test indicated higher post-test nutrition awareness score ($Z_{\text{two tailed}} = -28.57$) and higher post-test wise food selection awareness score ($Z_{\text{two tailed}} = -29.10$) in the experimental group participants. Paired z test indicated highly significant increase in the mean Nutrition awareness score by 10.06 ± 3.93 and Wise food selection awareness score by 3.47 ± 1.47 in the experimental group participants among both genders for all ages across the three types of street children. Street children benefitted from nutrition education intervention (Street nutripathashala). This programme can be used for street children and be adapted for school children to increase nutrition awareness and wise food selection awareness thereby improving their food habits.

Key Words : • %Nutrition awareness • %Nutrition education intervention • %Street children • % Street nutripathashala • %Wise food selection awareness

LIST OF ABBREVIATIONS AND SYMBOLS

CG	Control Group
EG	Experimental Group
NAS	Nutrition Awareness Score
NGO	Nongovernmental Organisation
WFAS	Wise Food Selection Awareness Score
UNICEF	United Nations Children's Fund
**	Findings Significant ($p < 0.001$)

Introduction :

Children are an asset for any society. It is the responsibility of the society to nurture them through various phases of their development, to enable them to make meaningful contribution. Yet there are millions of children throughout the world who live on street, an unfriendly environment.

Highest number of street children is found in Maharashtra (**D'lima and Gosalia, 1992**). As estimated by Tata institute of social science and voluntary organization 'Action Aid India' total of 37,059 children were found to be living on the streets of Mumbai (**Rajadhyaksha, 2013**). As per UNICEF the exact number of street children is impossible to quantify but it is likely that every city in the world has some street children, including the biggest and the richest cities of the industrialised world (**UNICEF, 2014**).

In most of the studies street children examined were malnourished, especially between the ages of 12 and 13, dental caries, skin problems, urinary problems, bone fracture trauma and upper respiratory tract infection. Skin diseases and malaria are found to be more common in children who are street based than in home based children (**Nzimakwe and Brookes, 1994; Thomas et.al., 1998; Ayaya and Esamai, 2001; Solomon et.al., 2002**). A situational analysis of street children in Pakistan reported stunted and

wasting in 32% of population (Shahabet.al.,2004).Street children were more nutritionally vulnerable as compared to school children(Ayukuet.al.,2004). A study conducted on 314 street children in Mumbai reported that 56% of boys and 58% of girls met the standard height for age reference, 54% of boys and 57% of girls met the weight for age reference standards and 63% of boys and 68% of girls met the standard reference for BMI respectively. Out of the remaining children only 13% of boys and 9% of girls were over nourished, rest all were under nourished(Shah and Machado, 2014).

In India however, it was not until very recently that street children were recognised in planning and policy development as a separate target group – they were usually considered in the category of children in need of care and protection. New NGOs have been formed and other organisations like the Indian council of child welfare have expanded their programmes to include these children. A wide range of services are being provided which included education, vocational training, counselling and guidance, recreation, health care, public baths and lavatories usage, shelters, supplementary feeding, nutritional supplementation and income generation.

Twenty eight percent street children were beneficiaries of NGOs / shelters or some other centres working for them. About 32% of street children sought help when they needed food, clothing or shelter, while 18 % tried to do so to meet their educational needs and 11% for employment in order to survive on streets. From this study it was clear that a majority of street children in Mumbai were in contact with social service agencies and other service providers, indicating the reach of these organisations(D'souza, 2008).

Nutrition education is provided to school children in the western countries however in India this trend is emerging. Nutrition education is important though not sufficient to empower street children to improve their diet. Effect of nutrition education intervention on street children has never been documented but data on school children with regards to nutrition education intervention has shown significance. Nutrition awareness has improved significantly post intervention in many studies related to school children such as mean total nutrition knowledge score of primary school children in intervention group increased by 1.1 as compared to 0.3 in control group after playing a nutrition related card game and 70% children considered that game enabled them to choose healthier foods(Laxmanet.al.,2010). Average increase in fruit intake and significant increase in nutrition knowledge scores in primary school children was observed after nutrition education intervention(Anderson et.al.,2003).Recent works suggests nutrition knowledge may play a small but pivotal role in the adaptation of healthier food habits in school children. These studies conducted on children regardless of the their gender, age and the wide span of intervention duration ranging from 2 sessions to maximum of 9 weeks showed significant improvement in nutrition awareness and food habits. Most of the studies conducted in the literature showed many researches being conducted on demographic issues of street children followed by health and nutritional status; however no study till date has been conducted with the sole aim to improve nutritional awareness among street children in Mumbai. Thus the present study was conducted to test the following hypothesis:

Null Hypothesis:Nutrition awareness and wise food selection awareness does not increases significantly among experimental group participants in both the genders for all ages across the three types of street children post nutrition education intervention.

Methodology :

The study was conducted in Mumbai. Study population included street children. Study design was action research and quasi experimental. Ethical approval for research on human subjects was obtained from (NNCHIEC) affiliated to the University of Mumbai.

SAMPLING TECHNIQUE - Purposive sampling technique was used;three Organizations (State board school, NGO and Shelter house) in Mumbai, known to have close experience with street children were approached. These organizations offered various services like imparting education, providing shelter and food to number of underprivileged children like street children living with their family on streets, orphans, run away kids, children of sex workers and children in extreme difficulty under the physically suffering single parent.Informed written consent was obtained from all three heads of the three institutions. Informed oral consent was obtained from participants of the study.

Inclusion Criteria :

- 1) Children residing on streets /temporary structures / in shelters
- 2) Street children affiliated with institutes
- 3) Between the age group of 9 to 18 years
- 4) Willing to participate voluntarily

Data Collection - A nutrition awareness questionnaire was designed to obtain data on nutrition awareness from street child. A quiz was designed to obtain information on wise selection of food. Face validity, content validity and reliability score for nutrition awareness questionnaire and wise food selection quiz were established.

Development of Nutrition Education Programme - A Nutrition Education Programme named “STREET NUTRIPATHSHALA” was designed to meet the nutritional needs of street children. The programme had 12 sessions (Table 1) and used different methods of teaching. Post sessions there was quiz. First three prizes were awarded after every quiz to motivate children. Post last session (revision class) doubts were solved if any. Concepts were taught with the help of poster, film and play and learn method.

Table No 1: Nutrition intervention sessions

Session Method	Content	Teaching Method	Session Quiz
1	Nutrition Introduction	Poster, play	Fill in the blanks
2	Basic five food groups	Poster, play	5 Thalys fill up
3	Food sources of macro nutrients	Poster, play	Cross word
4	Functions of macro nutrients	Poster, play	Match the puzzle
5	Food sources of micro nutrients (vitamins)	Poster, play	Search words
6	Food sources of micro nutrients (minerals)		
7	Functions of micro nutrients (vitamins)	Poster, play	Jumbled words
8	Functions of micro nutrients (minerals)		
9	Food pyramid and exercise importance	Poster, play	Singing game
10	Hygiene importance and Food borne diseases	Film	Maze game
11	Wise selection of food & save nutrients tips	Oral talk	Oral questions
12	Revision class	Oral	Doubts solving

Intervention - One hundred and forty four (46%) street children were placed in control group. Remaining 170 (54%) street children were trained with the above designed Nutrition Education Programme for a period of three months, weekly for one hour at their respective centres. Before and after intervention data was obtained on Nutrition awareness data and wise food selection awareness. The nutrition awareness questionnaire and wise food selection quiz options were shuffled to overcome the retest effect.

The control group participants after post data collection were guided with the true answers. One nutrition education session for the duration of 2 hours after post data collection was conducted to benefit even the control group participants.

Statistical Analysis (SPSS)

Descriptive statistics – Frequencies, percentages, measures of centre and measures of variability were computed.

Advance statistics - Independent z test for contrasting two independent groups on a quantitative variable, paired z test for contrasting two dependent variables to study the intervention impact. pvalue < 0.01 was considered to be statistically significant.

Results and Discussion :

A total of 314 street children were studied, inclusive of street children affiliated to 1 - government school (184), 1- NGO (68) and a shelter home (62) respectively.

Age and Gender of Subjects

The age of street children ranged from 9 to 18 years with a mean age of 12 years and standard deviation of 2 years. Among 314 street children, 108 (35%) were girls and 206 (65%) boys respectively. In the present study age and gender represents street children population, as the average age of initiation to street life is approximately eleven years (UNICEF, 2014). Worldwide, the population of street boys is

higher than street girls. In Columbia, the street child population is 75% male and 25% female (Felsman, 1981; Aptekar, 1988).

Impact of Street Nutripathshala Intervention

A total of 170 street children were included in the intervention and 165 completed the intervention. The reason for their drop out was migration to other places. For the present study two tools were specially constructed. The reliability (Cronbach Alpha) of the scale for nutrition awareness before intervention was 0.649 and post intervention 0.756. The reliability (Cronbach Alpha) of wise food selection awareness scale was 0.644 before intervention and 0.818 after intervention.

Before intervention on a Nutrition awareness scale of 11 items, the theoretical range was 0 to 20 and the actual range was 0 to 14. After intervention actual range was 3 to 20. Theoretical range for Wise food selection awareness scale of 4 items was 0 to 12 and actual range before intervention was 4 to 10 and after intervention was 6 to 12.

There was no significant difference in the pre-test nutrition awareness score ($p > 0.01$) and pre-test wise food selection awareness score ($p > 0.01$) between the control and experimental group street children. However the difference in post-test nutrition awareness score and post-test wise food selection awareness score was highly significant ($p < 0.001$). Table 2 describes the descriptive characteristics, independent z test value and significance level of nutrition awareness score and wise food selection awareness score among street children.

Post intervention the mean post-test NAS of control group street children was 6.18 ± 2.35 and post-test WFAS was 7.07 ± 1.09 . In contrast the mean post-test NAS of experimental group street children was 16.62 ± 3.93 and post-test WFAS was 10.89 ± 1.19 . This difference between the control group and experimental group street children for post-test NAS ($Z_{\text{two tailed}} = -28.57, p < 0.001$) and post-test WFAS ($Z_{\text{two tailed}} = -29.10, p < 0.001$) was highly significant. Thus awareness at baseline between control and experimental group participants was similar, however post-test awareness score were greater in experimental group participants.

Table No 2: Baseline and post nutrition education intervention characteristics between control group and experimental group street children

Variable	CG (n=140) EG (n=165)	Minimum score	Maximum score	Mean score \pm SD	Z test value	Sig (two tailed)
Pre-test NAS	CG	1	13	6.07 ± 1.97	-1.74	0.083
Pre-test NAS	EG	0	14	6.56 ± 2.86		
Post-test NAS	CG	2	19	6.18 ± 2.35	-28.57	0.000**
Post-test NAS	EG	3	20	16.62 ± 3.93		
Pre-test WFAS	CG	5	11	7.32 ± 1.12	-0.66	0.510
Pre-test WFAS	EG	4	10	7.41 ± 1.07		
Post-test WFAS	CG	4	11	7.07 ± 1.09	-29.10	0.000**
Post-test WFAS	EG	6	12	10.89 ± 1.19		

The impact of nutrition education intervention was assessed through changes in the nutrition awareness score and wise food selection awareness score from baseline to post intervention (Table 3). There was an improvement in both the scores in the experimental group participants. The mean NAS paired difference was -10.06 with 3.93 standard deviation of difference and the mean WFAS paired difference was -3.47 and 1.47 standard deviation of difference, among experimental group street children. This increment in post-test NAS (Paired $Z_{\text{one tailed}} = -32.84, p < 0.001$) and post-test WFAS (Paired $Z_{\text{one tailed}} = -30.36, p < 0.001$) was highly significant. However in the control group street children the WFAS dropped as compared to baseline and this drop in scores was also highly significant (Paired $Z_{\text{one tailed}} = 4.68, p < 0.001$). There was no improvement in the NAS in the control group street children attributing to the fact that improvement in the experimental group participants was due to intervention.

Table No 3: Impact of nutrition education intervention on street children

Variable	CG(n=140) EG(n=165)	Mean score ± SD	Mean paired difference	Standard deviation of difference	Z test value	Sig (one tailed)
Pre-test NAS	CG	6.07 ± 1.97	-0.10	2.73	-0.46	0.322
Post-test NAS	CG	6.18 ± 2.35				
Pre-test NAS	EG	6.56 ± 2.86	-10.06	3.93	-32.84	0.000**
Post-test NAS	EG	16.62 ± 3.93				
Pre-test WFAS	CG	7.32 ± 1.12	0.25	0.65	4.68	0.000**
Post-test WFAS	CG	7.07 ± 1.09				
Pre-test WFAS	EG	7.41 ± 1.07	-3.47	1.47	-30.36	0.000**
Post-test WFAS	EG	10.89 ± 1.19				

Analysis by Gender

NAS and WFAS were also compared by gender in the experimental group (Table 4). There was no significant difference in pre-test NAS, post-test NAS, pre-test WFAS and post-test WFAS between boys and girls in experimental group.

Table No 4: Baseline and post nutrition education intervention characteristics between the boys and girls in experimental group

Variable	Boys(n=121) Girl(n=44)	Minimum score	Maximum score	Mean score ± SD	Z test value	Sig (two tailed)
Pre-test NAS	Boys	0	14	6.40 ± 3.02	-1.32	0.187
Pre-test NAS	Girls	2	13	7.00 ± 2.34		
Post-test NAS	Boys	3	20	16.71 ± 3.64	0.45	0.650
Post-test NAS	Girls	3	20	16.36 ± 4.68		
Pre-test WFAS	Boys	4	10	7.39 ± 1.07	-0.30	0.759
Pre-test WFAS	Girls	6	10	7.45 ± 1.06		
Post-test WFAS	Boys	6	12	10.89 ± 1.27	0.03	0.974
Post-test WFAS	Girls	7	12	10.88 ± 0.99		

Thus it can be concluded that NAS and WFAS post intervention improved equally in both the genders in the experimental group.

Analysis by Street Children Types in Correlation to Unicef

NAS, WFAS increment were also analysed for each street child type in experimental group participants (Table 5). In the present study three types of street children were observed.

- I. Children on the street comprised of street children who return to their respective families at the end of the day, however spent most of their day time on streets. (n=43)
- II. Children of the street comprised street children who reside as well as sleep in temporary structures such as (illegal slums, tabelas, pavements and under bridges) (n=51)
- III. Third category included Street Children who resided and sleep at shelter home comprising mainly of children who are orphans, run aways and refugees. The solo reason to enroll themselves with shelter home has been no contact with their respective care takers either due to death, displacement or abandonment. (n=71)

Table No 5: Impact of nutrition education intervention on awareness scores among three types of street children in the experimental group

Street child type	f (165)	NAS			WFAS		
		Mean paired difference \pm Std. Deviation of the difference	Z value	Sig (one tailed)	Mean paired difference \pm Std. Deviation of the difference	Z value	Sig (one tailed)
I	43	-10.11 \pm 4.77	-13.90	0.000**	-2.97 \pm 1.55	-12.58	0.000**
II	51	-9.33 \pm 4.23	-15.73	0.000**	-3.53 \pm 1.41	-17.86	0.000**
III	71	-10.54 \pm 3.02	-29.36	0.000**	-3.73 \pm 1.40	-22.40	0.000**

As per **Table 5** it can be concluded that NAS and WFAS increased significantly in all the types of street children.

Analysis by Age

NAS, WFAS increment were also examined for children of all ages in experimental group participants. **Table 6** discusses the difference in the improvement of scores before and after intervention among experimental group street children of all age.

Table No 6: Impact of nutrition education intervention on awareness scores among street children of all ages in the experimental group

Age	f (165)	NAS			WFAS		
		Mean paired difference \pm Std. Deviation of the difference	t / z value	Sig (one tailed)	Mean paired difference \pm Std. Deviation of the difference	t / z value	Sig (one tailed)
9	17	-10.64 \pm 5.01	-8.75	0.000**	-2.41 \pm 1.22	-8.09	0.000**
10	48	-9.33 \pm 4.51	-14.31	0.000**	-3.54 \pm 1.45	-16.82	0.000**
11	26	-10.46 \pm 4.13	-12.88	0.000**	-3.50 \pm 1.39	-12.81	0.000**
12	8	-9.87 \pm 2.35	-11.85	0.000**	-4.25 \pm 0.88	-13.56	0.000**
13	16	-12.06 \pm 3.15	-15.31	0.000**	-4.00 \pm 1.26	-12.64	0.000**
14	17	-9.64 \pm 3.14	-12.66	0.000**	-3.82 \pm 1.87	-8.39	0.000**
15	13	-9.76 \pm 3.08	-11.41	0.000**	-3.00 \pm 1.73	-6.24	0.000**
16	6	-10.66 \pm 3.14	-8.31	0.000**	-4.00 \pm 1.78	-5.4	0.000**
17	8	-10.00 \pm 3.11	-9.07	0.000**	-3.12 \pm 0.64	-13.79	0.000**
18	6	-8.66 \pm 3.32	-6.38	0.000**	-3.50 \pm 1.04	-8.17	0.000**

As per the above table improvement in NAS and WFAS was highly significant ($p < 0.001$) for children of all ages. The maximum improvement in NAS was observed in 13 year olds whereas in WFAS maximum improvement was observed in 12 Years old street children.

Thus the above results indicate that there has been an impact of the intervention provided to street children. Finding of this study are similar with regards to other nutrition education intervention studies conducted by (Thakur et.al., 1999; Venkaih et.al., 2002; Worsley, 2002; Turconi et.al., 2008 and Tuuri et.al., 2009). Since no studies on nutrition intervention trials are available especially for Indian street children broader conclusions could not be drawn in the light of comparisons. This was the first experiment conducted on street children hence for the present study comparisons were made with the similar intervention trials conducted on school children.

Summary and Conclusion

The study summarises that the control group and experimental group participants were similar for test variables at baseline. Post nutrition education intervention there was highly significant difference between the control and experimental group participants for test variables attributing to the fact that improvement in the experimental group participants was due to intervention. Mean paired difference and standard deviation of the difference showed highly significant improvement in the experimental group participants among both genders for all ages across the three types of street children for NAS ($p < 0.001$) and WFAS ($p < 0.001$). The nutrition awareness score increased significantly by 10.06 ± 3.93 and wise food selection

awareness score by 3.47 ± 1.47 respectively in the experimental group street children. Therefore the null hypothesis was rejected with a probability of type I error less than 0.01%. Thus it can be concluded that intervention had a significant impact and helped the street children to increase their nutrition and wise food selection awareness.

Application of the Study

- Street nutripathshala intervention helped to increase nutrition awareness and wise food selection awareness among street children of the study.
- The street nutripathshala content has been provided to the three institutes and can be used in future as the spiritual aim of the study was to benefit this population.
- The intervention programme designed can be adapted for school children in future.

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ASSOCIATION OF SNACK CONSUMPTION WITH BMI AND BODY FAT OF PRIMARY SCHOOL CHILDREN IN MUMBAI

Rita Patil, Shobha Udipi

ABSTRACT

The increasing incidence of obesity in adults and children in the world has drawn the attention of all. India too reports that prevalence of childhood obesity has risen over the past decade. In the recent years, considerable changes in dietary patterns have caught the attention of all along with the concern for the rising incidence of obesity. The consumption of high calorie foods, fats, simple sugar and salt has increased in the diets of adults and children. Mainly due to the wide range of processed and convenience foods available today. In this context, the present study was undertaken to estimate body mass index (BMI) and body fat, and to examine the consumption of snacks of children (N=1500). A food frequency questionnaire was used to record the consumption of snacks with portion sizes per week. Snacks were divided into dry snacks (wafers, chips, sev etc) and freshly prepared ones (wada pav, Frankie etc). A combined snack intake was calculated. Consumption of fried snacks in the school cafeteria (canteen) was also studied. Body Mass Index of the children was calculated. Skin fold measurements were recorded and body fat was assessed. Data were statistically analysed to assess the relation of snack intake with BMI and body fat. A significant positive correlation was observed between BMI and a combined snack intake ($r=0.237$, $p=0.000$) and also between consumption of snacks and body fat ($r=0.175$, $p=0.000$). The results indicated that consumption of snacks may influence BMI and body fat.

Key Words : BMI, body fat, children, Cole's classification, Snack consumption.

Introduction :

The prevalence of overweight and obesity in children has increased in India and is reported by many researchers (Goyal et al, 2010; Kotian et al, 2010; Aravindalochanan et al., 2012). This increase in overweight/obesity is attributed to life-style changes which include increased consumption of high fat, high sugar foods coupled with low physical activity. With the increase in consumption of junk foods/ready to eat foods/ snacks, vital nutrients in the diets are replaced with excess of fats and sugar (Schmidhuber and Shetty, 2004; Lukito and Wahlqvist, 2006; Katz, 2011).

The diets of children now a days include several convenience foods and traditional foods seem to be disappearing from them. Several studies have reported that children eat more junk food like pizzas, burgers; local fried snacks and even biscuits, chips, pastries etc. (Addleman, 1992; Sharma, 1998; Nicklas et al., 2003; Wosje et al., 2010). Junk foods are foods which may be high in either all or one of the following- energy, fat, sugar, preservatives and may be consumed in replacement of meals. The consumption of junk foods and fried snacks is significantly associated with higher body fat and overweight/obesity in children (Addleman, 1992; Nicklas et al., 2001; WHO, 2002; Duyff, 2006; Wosje et al., 2010). In view of this, the present study examined the consumption of snacks by children and their association with BMI, skinfold thickness and body fat.

Methodology :

One thousand and five hundred, 6-9 years old children studying in twelve primary schools (government-aided and private) in Mumbai city constituted the study sample. Informed consent was taken from the School Principals and parents of participating children. The study was approved by the Inter Systems Biomedical Ethics Committee (ISBEC), Mumbai. All children studying in the primary section of the selected school were included. Only children who were absent from school on the day of data collection were excluded.

Data Collection :

Anthropometric measurements: Height was recorded to the nearest 0.1 cm. Weight was measured using an electronic scale to the nearest 100g. All measurements were taken in triplicate. Body Mass Index (BMI) was calculated. Children were classified as underweight, normal weight, overweight and obese based on Cole's classification (Cole et al., 2000)

Skinfold Measurements: Skinfold thicknesses at biceps, triceps, suprailiac and subscapular sites were measured using the Harpenden skinfold caliper. Percent body fat was calculated using the equation

given by Slaughter et al., (1988). Slaughter's equation was most suitable for comparison in this study as their age group of children was closest to the age group of the present study. Also, total skin fold measure at triceps and sub scapular was observed to be less than 35mm, similar to Slaughter's study.

Dietary Pattern: Snack consumption of all children was examined using a food frequency questionnaire. The questionnaire (FFQ) included 210 food items such as cereal preparations, pulse foods, fruits, vegetables etc. Out of these 55 were popular snacks (dry and fresh). The number of portions and frequency of consumption was recorded as daily, twice a week, thrice a week, weekly, fortnightly and monthly. The frequency of eating in the school cafeteria/canteen and portions of snacks consumed was also recorded.

Statistical Analysis: The Statistical Package for Social Science (SPSS) version 20 was used. Analysis of variance (ANOVA) test and post hoc Bonferroni was done to observe the difference of snack intake in BMI categories. The difference in body fat indices in quartiles of snack intake was also assessed. Pearson's coefficient of correlation was used to test the association between snack intake, BMI and body fat. Chi square test was done to observe the distribution of children eating in the canteen.

Results :

Children were classified as underweight, overweight and obese using Cole's classification. One-fourth children were overweight/ obese (24.6%), one-third were underweight (30.6%), with less than half the children having normal weight (44.8%).

More than 90 % children reported a regular intake of snacks. Most of the children who consumed snacks preferred more dry snacks than fresh ones. The mean consumption of both dry snacks and freshly made fried snacks was higher than other foods in the FFQ. These were grouped together as combined snacks. Most of these were fried snacks and were high energy foods.

Minimum 4 to maximum 32 servings of combined snacks were reported to be consumed by children and the mean intake was 8.7 ± 5.1 portions per week. Girls had a slightly higher combined snack intake (8.9 ± 5.2) than did boys (8.5 ± 5.1), but this difference was not significant ($F=1.705$, $p=0.192$).

The consumption of fresh snacks was 4.87 ± 2.96 portions per week. Batata wada, samosa, bhajias, subway, burgers were the most regularly consumed snacks with wada-pav being the favorite snack. Instant noodles were also reported to be frequently consumed by children of all age groups. Instant noodles consumption was at least once a week.

The consumption of dry snacks by all children was 4.93 ± 3.03 portions per week and it was more than that of fresh snacks. Among the dry snacks, banana wafers followed by potato wafers were consumed most frequently. Kurkure, chakli and sev were also frequently consumed. Children did not report frequent and/or high consumption of roasted/puffed snacks like popcorn, chana, peanuts which are otherwise thought to be a favorite of children.

Canteen snacks mainly included wada pav, samosa and samosa pav, which are all fried snacks. In all age groups, more than half the children did not eat in the canteen. They carried a tiffin to school. A significantly higher percentage of younger children ate in the canteen daily. The percentage of 7-8 year old children eating once a week as well as occasionally was significantly higher as compared to the other age groups. The frequency of children eating in the canteen in the three age groups is shown in table 1.

Table 1: Frequency of Canteen Snack Consumption among Children across Age Groups

Frequency	Percentage of Children		
	6-7 years	7-8 years	8-9 years
Never	58.5	51.7	59.7
Daily	21.2	11.6	8
Once a week	10.6	14.9	11.5
Twice a week	1.6	3.3	5.5
Thrice a week	1	3.7	3.1
Occasionally	7.1	14.9	12.2

($\chi^2 = 63.266$; $p = 0.000$).

Less than 50% children reported eating snacks in the canteen and therefore these were not included in the combined snack category. As age increased the combined snack intake decreased. Younger children (6-7 years) consumed more snacks than older children. A significant difference in the intake of snacks in the three age groups was observed (Figure 1).

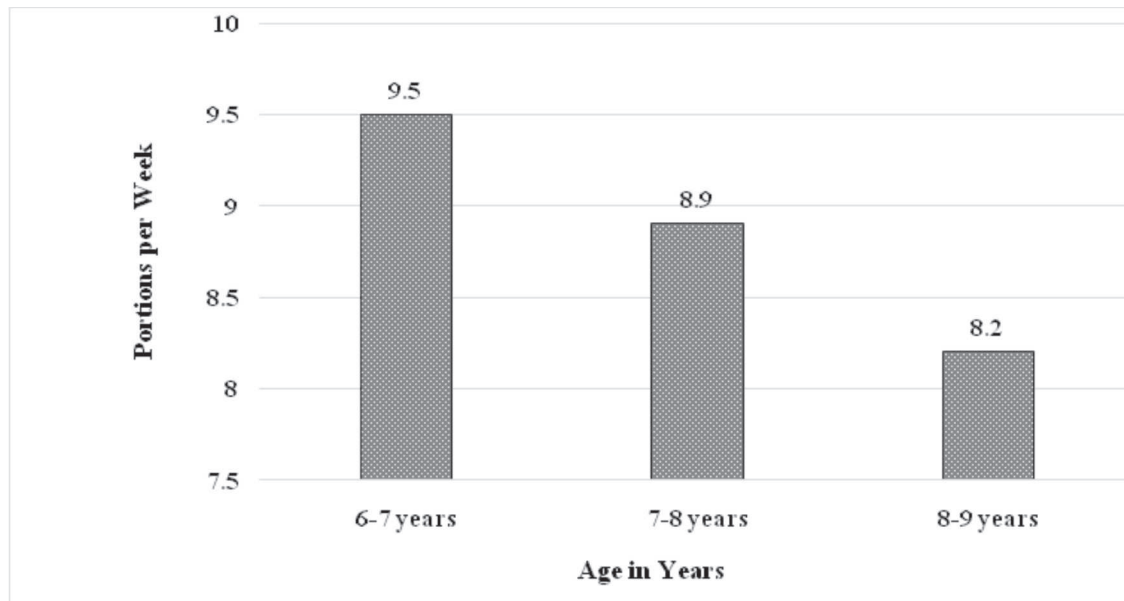


Figure 1: Mean Snack Intake in Different Age Groups (F= 7.800, p=0.000)

All snacks, dry, fresh and combined had a significant positive correlation with BMI and body fat (table 2). Canteen snacks did not show such an association probably because their consumption was much lesser than that of other snacks.

Mean skinfold measurements and percent body fat were compared between BMI categories (Table 2)

Table 2: Mean Skinfold Measurements and Body Fat in BMI Categories.

Parameters	BMI Categories (Based on Cole’s standards)				F, p value
	Underweight	Normal	Overweight	Obese	
	n = 878 (24.3%)	n = 1794 (49.8%)	n = 470 (13%)	n = 458 (12.7%)	
Triceps skinfold (mm)	4.6 ± 1.1 ^a	6.5 ± 1.3 ^b	9.4 ± 1.1 ^c	11.6 ± 1.7 ^d	3658.448, 0.000
Biceps skinfold (mm)	3.0 ± .8 ^a	4.4 ± 1.1 ^b	6.4 ± 0.9 ^c	8.1 ± 1.1 ^d	3055.392, 0.000
Subscapular skinfold (mm)	4.5 ± 1.1 ^a	6.1 ± 1.3 ^b	8.0 ± 1.1 ^c	9.7 ± 1.6 ^d	2044.765, 0.000
Suprailiac skinfold (mm)	4.3 ± 1.18 ^a	6.0. ± 1.4 ^b	8.0 ± 1.2 ^c	9.7 ± 1.5 ^d	1974.075, 0.000
Percent Body Fat	8.6 ± 2.2 ^a	12.1 ± 2.5 ^b	16.8 ± 1.6 ^c	20.1 ± 2.1 ^d	3129.977, 0.000

Values with different superscripts differ significantly (p<0.05) as indicated by the Bonferroni test.

As nutritional status improved, mean skinfold measurements differed. Mean total percent body fat differed significantly among the BMI categories. Percentage of body fat increased with increase in BMI. The difference in percent body fat between consecutive BMI categories was approximately 4 %.

Table 3: Association between Snack Intake, BMI and Body Fat

Type of snacks	Body Fat	BMI
Dry	$r = 0.146, p = 0.000$	$r = 0.186, p = 0.000$
Fresh	$r = 0.231, p = 0.000$	$r = 0.263, p = 0.000$
Combined	$r = 0.175, p = 0.000$	$r = 0.237, p = 0.000$

Snack intake was compared in the BMI categories (Table 4). It was significantly higher in the overweight and obese groups compared to the underweight and normal weight children. There was no significant difference in the consumption of canteen snacks in any of the BMI categories.

Table 4: Snack Intake in BMI Categories

Type of Snacks	Underweight	Normal Weight	Overweight	Obese	F, p
Dry	4.3 ± 2.7^a	4.8 ± 2.8^a	5.7 ± 3.2^{bc}	5.9 ± 3.6^{bc}	16.741, 0.000
Fresh	4.2 ± 2.4^a	4.5 ± 2.5^a	6.2 ± 3.6^{bc}	6.3 ± 3.6^{bc}	36.010, 0.000
Combined	7.6 ± 4.2^a	8.1 ± 4.2^a	10.7 ± 6.3^{bc}	10.9 ± 6.3^{bc}	33.168, 0.000
Canteen	2.17 ± 1.7	2.17 ± 1.7	2.28 ± 1.7	1.76 ± 1.6	1.587, 0.191

Mean BMI and body fat parameters were compared in quartiles of combined snack intake. Children who consumed less than 5 portions of snacks per week had significantly lower BMI, skinfold thicknesses at all sites and percent body fat than those who consumed more 12 portions per week (Table 5).

Table 5: Quartiles of Snack Intake, Skin Fold Measurements and Body Fat.

Parameters	Portions per week				F & p value
	< 5	5.1 – 8	8.1 – 12	> 12	
	n = 406 (27.1%)	n = 387 (25.8%)	n = 376 (25.1)	n = 331 (22%)	
BMI	15.5 ± 2.8^a	15.4 ± 2.7^a	15.7 ± 2.9^a	17.4 ± 3.7^b	32.209, 0.000
Triceps skinfold (mm)	6.9 ± 2.2^a	6.5 ± 2.3^a	6.6 ± 2.4^a	8.1 ± 2.7^b	30.277, 0.000
Biceps skinfold (mm)	4.9 ± 1.7^a	4.5 ± 1.8^a	4.5 ± 1.8^a	5.6 ± 2.0^b	28.483, 0.000
Subscapular skinfold (mm)	6.5 ± 1.9^a	6.2 ± 1.9^a	6.3 ± 2.1^a	7.3 ± 2.2^b	23.892, 0.000
Suprailiac skinfold (mm)	6.5 ± 1.9^a	6.1 ± 1.9^a	6.2 ± 2.2^a	7.3 ± 2.3^b	24.416, 0.000
Percent Body Fat	12.9 ± 3.9^a	12.2 ± 3.9^a	12.4 ± 4.3^a	14.7 ± 4.5^b	26.861, 0.000

Values with different superscripts differ significantly ($p < 0.05$) as indicated by the Bonferroni test

Discussion: Food habits have changed from eating home-made foods to ready to eat/convenience foods by all age groups. The necessity for food is no longer for only nourishment, it is also an indicator of lifestyle.

More convenience foods are now available leading to increased consumption of bread, biscuits, chocolates, and snacks like sev, farsan, wafers, ready-to-eat foods as well as various fast foods. A wide range of snacks are prepared and available in the market today. The intake of these foods has increased due to easy availability. As more and more women are working, these have become easy and convenient substitutes for home cooked food. Children are particularly attracted to these foods and are easily

accepting such dietary changes. Earlier this change was seen with respect to snacks but more recently, convenience foods have begun to replace meals (Gopalan, 1998; Sharma, 1998; Kapur and Sethi, 2003). The present study also observed that snack intake was more than staple food intake, fruits and vegetables.

Therefore, today diets are high in fats, simple sugars, salt, preservatives and missing in fiber and other necessary vitamins and minerals. Most snacks have a high fat content and they are high energy foods. Fats add flavor and palatability to food making fried foods (snacks) or high fat foods desirable (Enas et al., 2003). They are concentrated source of energy and help to increase the energy density of diets without increasing dietary bulk. Bakery products like cakes, biscuits, breads, cookies and fried savory items like chips, namkeen, patties, tikkis, samosa, as well as chocolates contain trans fatty acids (Skeaff, 2009). Trans fatty acids improve texture, firmness and shelf life of these food products.

Consumption of foods high in fat will lead to adiposity, dyslipidemia, hypertension, CVD and diabetes. The intake of trans fatty acids should be minimal as they affect serum lipids, decreases HDL- C levels and increases the risk of coronary heart disease (Harnack et al., 2003). Trans fatty acids are fat which harden arteries and increase the risk of CHD. Consumption of saturated fats also are a cause of atherosclerosis as they lead to increased triglyceride levels (Enas et al., 2003). Cardiovascular diseases are increasing in India and 25% mortality is linked to CVD (Rastogi et al., 2004). In India, the incidence of non-communicable diseases has increased with life-style disorders such as diabetes being identified in children as well as adults (Gopalan, 2006; Misra et al, 2009; Singhal et al, 2010). The present study reports higher BMI and body fat when the snack intake was most. Thus indicating that children may be at a risk of developing non-communicable diseases earlier in life.

In USA a study reported that consumption of soft drinks, flavored drinks, sweets, candies and fried snacks had a positive association with overweight. The portions of snacks consumed were also significantly and positively associated with overweight (Nicklas et al., 2003). Kapur and Sethi (2003) have reported that 90 % of 7-12 year old children in their study had the habit of snacking. Obese children preferred snacks which were low in fibre and high in energy, like fries and burgers. In the present study, frequency of eating fried snacks was higher among obese children compared to those with normal weight. A similar observation was seen in this study. Rajwade (2007) and Paricharak (2010) have observed that that consumption of different types of fried snacks (batata wada, samosa), pizza, burgers and instant noodles was frequent and at least once a week. Even if these foods are eaten once a week, they contribute extra calories which increase the risk of overweight and obesity in children. Similar findings were observed in the present study.

Conclusion: With the wide variety of packaged snacks easily accessible in the market, consumption of snacks is much higher than before. It is important to keep the balance of eating healthy foods and less of high calorie, high fat foods particularly when incidence of obesity is rising in all age groups. Prevention of childhood obesity is crucial in order to help children have good quality of life and avoid the risk of non-communicable diseases later in life. Thus establishing healthy eating behaviors in children will help keep them healthy.

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A STUDY ON VEGETARIANISM

Shama Chavan

ABSTRACT

Vegetarianism - A vegetarian diet is the one that does not include meat, sea food or their products. It prevailed in the olden days for religious reasons or for health reasons. Our country followed the practice of vegetarianism as Ahimsa or Non-violence was practiced by many. It was followed as a ritual or a purification process in the past. Past and present studies clearly indicate the benefits of vegetarian diets in our lives. The intake of vegetarian diet reduces mean body weight, suggesting potential value for prevention and management of weight related conditions (Barnard.et al,2015). It is a known fact that a vegetarian diet follower has lower LDL, low Blood pressure, lower incidence of type 2 Diabetes, therefore, lower death risk from these diseases. Data from many observational studies indicate that there is a major benefit from a vegetarian diet on Cardio vascular diseases or other life style diseases (Kwok.et al,2010). Vegetarianism has become a way of life in today's world. Overall impact of vegetarianism on our body is very impressive which not only keeps our diseases at bay but also increases our life expectancy. Well planned vegetarian diets are nutritionally adequate and may provide benefits in prevention of certain diseases. It is important to educate vegetarians about sources of specific nutrients, food purchase and preparation, along with dietary modifications to meet their everyday needs (Craig.et al, 2009).

Key Words : Vegetarianism, life style diseases, Vegan

Vegetarianism

The word 'Vegetarianism' is derived from the Latin word 'vegetus' meaning lively or vigorous. The word Vegetarian came into practice after the formation of vegetarian society at Rams gate in 1847. The prevalence of vegetarianism is not influenced by age, gender or education, but by their individual values (Dietz.et al, 2010). Vegetarianism is a way of life for many. It symbolizes the specific choice of a person to eat food. The idea of vegetarian diet started in ancient India and also at the same time in ancient Greece in 5th century BC. In our country it was closely associated with 'Non-violence' (Ahimsa). Among others in the world this was popular for medical and ritual purification purposes. Emperor Asoka banned the killing of many birds and animals in his state. In Europe due to Christianization of Roman Empire, vegetarianism disappeared. Many banned or restricted meat consumption for aesthetic reasons. A vegetarian society was founded in Manchester U.K in 1847. For centuries together some have been eating vegetarian foods for ethnic reasons others eat as they cannot afford to consume meat (Mann,2009). An analysis shows that vegans have appreciably lower mortality from Ischemic heart disease of around 24 % than their non-vegetarian counterparts.

Types of Vegetarianism :

1. **Ovo vegetarianism**- They include eggs but not dairy products and all vegetables along with fruits.
2. **Lacto vegetarianism**- They include dairy products but not eggs.
3. **Lacto ovo –vegetarianism**- They include animal products like eggs, milk or honey as well.
4. **Veganism**- They exclude all animal flesh and products as milk, honey, eggs.
5. **Raw veganism**-It includes only fresh and uncooked fruits, nuts, seeds and vegetables.
6. **Fruitarianism**-It only permits fruit, nuts, seeds that can be gathered without harming the plant.
7. **Sattvic (Yogic diet)**-This diet is plant based but excludes roots and tubers, also fermented products, along with stimulants like tea, coffee, nutmeg, chocolate are avoided.
8. **Buddhist vegetarianism**- In some countries like Taiwan vegetarianism excludes vegetables from alliums family like onion, garlic leeks etc.
9. **Jain vegetarianism**-Includes all dark green leafy vegetables but not curds, yoghurt, roots, tubers.
10. **Macrobiotic Diets**- It contains mainly of whole grains and beans (Wikipedia,2013).

Studies have shown the remarkable health benefits of vegetarian diet. A vegetarian diet provides large amounts of cereals, pulses, nuts, fruits and vegetables. A study carried out on vegetarians and vegans has shown that on an average vegetarians have lower BMI and lower cholesterol concentrations (Keys.et

al,2006). It is a known fact that, vegetarian diets are naturally low in saturated fatty acids, high in fiber and composed of very vital nutrients like Phytochemicals which primarily prevent diseases like cancer (Physicians Committee for Responsible Medicine, 2000). Vegetarian diets can be nutritionally adequate at every stage of life cycle. The American Dietetic Association has stated that if properly planned vegetarian diets are healthful and also nutritionally adequate. The best feature of this diet is that it may reduce the risk of chronic diseases while including lower intake of saturated fats, cholesterol and higher intake of fruits, vegetables, whole grains, nuts along with milk & milk products (Craig,2009).

Migrant studies show that dietary factors may be important in the aietology of breast cancer. A prospective study carried out on British women to understand the role of vegan diet and Isoflavone intake on breast cancer risk showed that among 37,643 British women (age=20yrs) 585 were diagnosed with breast cancer during 5-7 years of follow up. Two major factors that affect breast cancer risk are high intake of animal products like meat and dairy products that may increase the risk while phytoestrogens particularly in vegetables lower its incidence. Some South -East Asian populations have shown lower risk as they are traditionally consuming more Soya products and less of animal products (Ruth,2008). Soya products contain Isoflavones which have a protective effect on cancer. A prospective study carried out on 63,550 men and women in U.K shows that over all cancer incidence rates of both vegetarians and non-vegetarians were low. The incidence of cancer was much lower in vegetarians than among meat eaters. This may be due to the low fiber intake among meat eaters than their vegetarian counter parts (Key et .al., 2009) . Cancer is the 2nd leading cause of death in the USA. In the Adventist Health study-2 among 69,120 participants a total of 2,939 cancer cases were identified. An analysis on them showed that there is a strong association of specific vegetarian dietary patterns with cancer reduction, while vegan diets showed significant protection from overall cancers of GIT. Also, it was observed that the Lacto-ovo vegetarians appeared to have a lower incidence of female -specific cancers than other dietary patterns (Kate et.al.,2012 ;Yessenia et.al.,2013).

There is a significant amount of research that demonstrates the health benefits of vegetarian and plant based diets which are associated with a reduced risk of obesity, diabetes, heart disease and some types of cancers as well as increase their longevity. These diets are not only high in unsaturated fats but it is high in fiber as well. They also contain whole grains, legumes, nuts and soy proteins along with the absence of meat, which may benefit in the prevention and treatment of many life style diseases like CVD, Diabetes and Obesity. A vegetarian diet provides a low intake of Saturated fats and cholesterol and high intake of dietary fiber and much health promoting photochemical. As a result, vegetarians have lower levels of BMI, serum total LDL cholesterol levels, Blood pressure, death rates from Ischemic heart disease, lower incidence of stroke, type 2 Diabetes and certain Cancers. The nutrients of concern in the vegetarian diets are vitamin B₁₂, vitamin D, n-3 fatty acids, Calcium, Iron and Zinc, but if planned properly these diets can be supplemented and fortified with the above nutrients. (Craig, 2010). The American Cancer Society recommends a vegetarian diet as they found that the risk of Prostrate and colon cancer was reduced with plant based diet. Along with vegetarianism the absence of alcohol and tobacco also helps to reduce the risk of cancer. In U.K, a 17 yearlong study among 11,000 vegetarians found that eating fresh fruit everyday was linked to a reduction in deaths from Ischemic heart disease, stroke, and combined causes of deaths. The overall health of the vegetarians improves as they follow a healthy lifestyle of exercise and no smoking etc.; these factors improve their health benefits. Combination of efforts like reduced smoking or alcohol intake more physical activity or exercise, intake of vegetarian diet and stress reduction can reduce the incidences of cancers. Here vegetarianism is one of the factors affecting reduction in risk of cancers (Saxe,2006). Some dietary changes have a preventive effect on many types of cancers. One reason for this may be that the persons immunity improves with higher intake of vegetables and fruits and helps to fight cancer cells. It is commonly said that to prevent cancer, one should avoid meat, dairy foods and fried foods. Improved intakes of whole grains in the diet along with fresh fruits and vegetables; helps to keep many types of cancers at bay. Studies carried among vegetarians show that death rates from cancer are only half or 3/4th of general population. Cohort studies have shown a moderate reduction in mortality from Ischemic Heart disease.

Crossectional studies have shown that vegetarians and vegans have low BMI and low plasma cholesterol concentrations (Key et.al.,2006). A research carried out among 70,000 seventh -day Adventist suggests that amongst them there is a 10% reduced risk of all cancers. Vegetarian diets definitely reduce the risk

of cancers of gastrointestinal tract, including oesophagus, stomach, colon and pancreas. The vegan diets showed protection for overall cancer incidence (Yessenia et.al., 2013). Heart disease rates of all vegetarians were compared to all non-vegetarians from 1993-2009. The researchers believed the difference in heart disease rates was due to mainly lower LDL cholesterol levels and systolic blood pressure rates of the vegetarians.

Health Effects of Vegetarian diets:- There are many health benefits of a vegetarian diets .. The major part of a vegetarian diet consists of foods from the vegetable sources which improves a person's phytochemical intake. These are known to improve one's antioxidant content (Craig, 2010). This diet has to be properly fortified to be nutritionally adequate. The main nutrients of concern are B12, vitamin D, omega 3 fatty acids, zinc, calcium and also Iron. The major concern zinc absorption are phytates from the dark green vegetables. They form complex compounds which make zinc absorption difficult (Foster and Samman, 2015). A systematic review and meta- analysis of changes in body weight among populations having vegetarian diets suggests that a vegetarian diet reduces mean body weight, which means it has a potential value for prevention and management of weight related conditions. The comparison among vegetarians and omnivores suggests that vegetarians have lower body weights as compared to their omnivore counter parts. The prescription of vegetarian diets in the study was associated with a mean weight change of 3.4 kgs (Barnard; Levin; Yokoyama, 2015). This diet has lower intake of saturated fats and cholesterol and higher intakes of fruit, vegetables, whole grains, nuts and also soy products. The Oxford vegetarian study found that meat and cheese consumption was positively associated with cholesterol while there was an inverse relationship between dietary fiber and Total Cholesterol. This effect was same among both the genders. This study had 6000 subjects where the health of vegetarians was good than the non -vegetarian subjects. The use of supplements and fortified foods provide a useful shield against deficiency of many vital nutrients like zinc. The incidence of Stroke also is less among vegetarians. A study published in Lancet in 2014 suggests that dietary components present in vegetarian diets help in preventing type 2 diabetes (Ley et.al., 2014). Study investigating mood among vegetarians have conflicting results, demonstrated mental disorders or mood protection.

The study measured mood with Depression Anxiety Stress scale. The results showed a lower anxiety level in males which was found to be related to vegan diets, also it was found that daily fruit and vegetable intake lowers stress in females, that was due to more sweet and vegan intake. A strict plant based diet does not appear to negatively impact mood, in fact reduction of animal food intake may have mood benefits (Beezhold et al., 2014). The seventh day Adventist diet which included 8 studies (n=183321) and data from observational studies indicates that there is modest Cardio Vascular benefit but no clear reduction in overall mortality associated with a vegetarian diet. Here the evidence of benefit is based on studies on Specific Dynamic Action of food (Kwok et al., 2010). Studies have shown that there is a relation between vegetarian diet and glycemic control as well. Results from 477 studies were identified. It was found that consumption of vegetarian diets were associated with reduction in the HbA 1c levels in the blood. This indicates that vegetarian diets improves glycemic control in type 2 Diabetes (Yokoyama et.al., 2014). On comparison with omnivore diets, vegan diets have a distinct microflora. It was found in a study that a vegan gut has a microflora with abundance of protective species than that of pathobionts (Bauer;Yeh, 2014). The Cardiovascular and other health benefits and potential harms of protein and micronutrient deficiency of vegetarian diets continue to be debatable. A study was carried out among urban migrants and their rural siblings of some cities in India (n=6555 men with average age 40.9years) was carried .They found that overall ,Indian vegetarian diets were found to be adequate to sustain nutritional demands according to the RDI with less fat in them. Here vegetarians consumed greater amounts of legumes, vegetables, roots and tubers, dairy, sugar, also the striking feature was that the vegetarians had a higher socio economic status and were less likely to smoke, drink alcohol and engage in less physical activity(Shridhar et.al.,2014).

The usual dietary sources of vitamin B₁₂ are animal source foods .The majority of algae and certain shellfish contain vitamin B₁₂. To prevent the deficiency of vitamin B₁₂ among vegetarians it is necessary to identify the rich sources of foods that contain high levels of bioactive vitamin B₁₂, along with this it is also important to prepare vitamin B₁₂ fortified foods (Watanabe; Yabuta;Tanioka;Bito,2013). It is very important to set good food habits early as they help to influence one's food choices in the long run.

The overall study on vegetarian subtypes and their health risks suggest that -

1. There was an inverse association between vegetarian diets and growth of cancers.
2. Vegetarians have low GI cancers especially among lacto –ovo vegetarians.
3. Vegan women experienced fewer female –specific cancers.
4. Peso-vegetarians had shown protection for cancers of the respiratory and urinary system. (Barry,2012)

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Those people who develop the ability to continuously acquire new and better forms of knowledge that they can apply to their work and to their lives will be the movers and shakers in our society for the indefinite future.

Brian Tracy

GUJARATI

ઉમાશંકર જોશી : નિરંતર યાત્રાના સર્જક

સેજલ શાહ

સારાંશ

સાહિત્ય અને સમાજનો અભિન્ન સંબંધ છે. સર્જક એના સમાજથી ઊંડરો ચાલી વાસ્તવિકતાને અવગણે છે, ત્યારે લાંબાગાળે એ સાહિત્ય વિસરાઈ જવાય છે. ઉમાશંકર જોશી પોતાના સમયથી વિસ્તરાઈ બૌદ્ધિકોને વિચારવંત કરતા અને સામન્યજનને જાગૃત રાખતા સર્જક છે. તેમના વિચારોમાં વ્યક્ત થતી સપાટતા રાજકારણ કે સમાજકારણના ભેદમાં અટવાયા વિના મનુષ્યત્વની વાત બને છે, એટલેજ આજે પણ પ્રસ્તુત છે.

Key Words : ચિંતન, મનુષ્યત્વ, સામાજિક ચેતના, રાજકારણ, જીવન.

ઉમાશંકર જોશી એટલે સર્જક, વિચારક, ચિંતક, કદાચ એથીયે વધુ. સમયના કોઈપણ પટ પરથી આ સર્જકને તત્કાલીન સંદર્ભો સાથે પામી શકાય, એટલા પ્રસ્તુત તેઓ લાગે છે. જેટલા ગઈકાલે હતા એટલા જ આવતી કાલે રહે, એવા વિચારોની મૂળભૂત ભૂમિકા તેમણે આપી છે. ચિરંતન સર્જકે એમની સત્તર વરસની ઉંમરથી લખાણનો આરંભ કરેલો. તેમાં ગુજરાતના, દેશના કંઈક અંશે વિશ્વના સાંસ્કૃતિક, સામાજિક અને રાજકીય જીવનના ઘણા પ્રશ્નો ચર્ચાયા છે. પણ એ બધામાં જો કોઈ કેન્દ્ર હોય તો તે મનુષ્યત્વથી સાહિત્યભાવના, સભર સાહિત્ય મનુષ્ય ભાવનાની બાદબાકી કરીને નથી ચાલી શકતું. ભક્ત કવિ, ચંડિદાસે પણ મનુષ્યત્વનું ગૌરવ કર્યું છે.

સઘળા ઉપર માનુષ આ છે,

તાહર ઉપર કાઈ નાંઈ

સહુથી ઉપર મનુષ્ય અને તેની ઉપર કોઈ નથી. ૧૮મી સદીના અંતમાં રૂસોએ પણ મનુષ્યત્વનું બહુમાન સ્વીકાર્યું હતું. ઉમાશંકર જોશીના સર્જનમાં પણ અનેક જગ્યાએ આ કેન્દ્ર સ્વીકારાયેલું જોવા મળે છે. આજે અહીં ઉમાશંકરના રાજકીય વિચારોમાં કઈ રીતે રાજકીય ભૂમિકા દરમ્યાન પણ સતત સંભળાતો સામાજિક ચેતનાનો ધબકાર અને સંવેદનશીલ સર્જક રાષ્ટ્રધર્મને કેવો નીભાવે છે, તેની થોડીક વાત કરવી છે.

ઉમાશંકર જોશીએ અનેકવાર કહ્યું છે કે એક સર્જકની ચેતના – સમયની ચેતના સાથે જોડાયેલી હોય છે, જે સર્જક એ માનવાનો ઈન્કાર કરે છે, એની પણ. તેમના સર્જનમાં સામાજિક, સાંસ્કૃતિક, રાજકીય, પરિસ્થિતિમાંથી જન્મેલા વિચારોનું મંથન વ્યક્ત થતું જોવા મળે છે. ધર્મ, સંસ્કૃતિ અને રાજકારણ એ એમના માટે એક સમગ્ર જીવનદ્રષ્ટિના પર્યાયો હતા. આ જીવનદ્રષ્ટિ બહોળા અર્થમાં સમાજમાં મનુષ્યના સમગ્ર જીવાતા જીવન અંગેની છે. તેમના મતે સમાજકારણ, રાજકારણ, અર્થકારણ અને ધર્મકારણ ચારેય પાયા છે. જે દેશના આ ચારેય પાયા મજબૂત હોય એને ચિંતા કરવાની જરૂર નથી. સમાજ અને સાહિત્યને અલગ-અલગ ચોકઠામાં બાંધીને વેગળું કરી શકાતું નથી. સર્જન પોતાના સમાજની અંદરના સ્પંદનોને ઝીલતું હોય છે. સમાજના પ્રત્યાઘાતો સહજરૂપે જ સાહિત્યનો ભાગ બની જતાં હોય છે.

ઉમાશંકરની શબ્દયાત્રા એક પ્રકારની આંતરયાત્રા છે. આ શબ્દયાત્રા વ્યક્તિજીવનની, સમાજજીવનની, રાષ્ટ્રજીવનની એક ભીતરી સફર બની રહે છે. સર્જક માત્ર સૌન્દર્યનું પાન નથી કરાવતા પણ સમાજના સૌન્દર્યોને ચૂંટીચૂંટીને મૂકે છે, જગત અને જીવનના વિવિધ અનુભવો મહાન કવિએ પોતાનામાં આત્મસાત

કરેલા છે. સંસ્કૃતિની સૌરભ કવિએ છૂટા હાથે યુગયુગમાં વેરી છે. સર્જક પંડિત કે પયગંબર બનવાને બદલે પોતાના અવાજને વ્યક્ત થવા દે છે. તેમણે પોતાના જીવનકાળ દરમ્યાન બે વિશ્વયુદ્ધો, સામ્યવાદનો ઉદય, દેશની આઝાદી, ભારતની સ્વતંત્રતા પ્રાપ્તિ પછીની સફળતા-નિષ્ફળતાઓ, સોવિયત સંઘના પતન સુધીના આંતરરાષ્ટ્રીય પ્રવાહોમાંથી તેઓ પસાર તેઓ થયા હતા, ભારતની આઝાદીની લડત, આઝાદીનો ઉદય, આંતરિક કટોકટી, મહાગુજરાતની લડત, નવનિર્માણ, આર્થિક આયોજનની ઘટનાઓ વગેરેનો અનુભવ થયો અને તે અંગેના વિચારો વ્યક્ત થતા રહ્યા છે. તેમના સર્જનમાં માનવ વ્યક્તિને યોગ્ય પરિણામ પ્રાપ્ત થયું છે.

૧૯૪૭માં મળેલી આઝાદી વખતે તેમને ગાંધીજીના હતોત્સાહ અને લોકોના અતિઉત્સાહ વચ્ચેનો મારગ પસંદ કર્યો હતો, પંદરમીની ઉજવણી શીર્ષક હેઠળ લખ્યું હતું, મળ્યું છે તેમાં કશો જ કસ નથી. હજી ભૂલો થયે જાય છે. વગેરે બળાપાનો તો કશો અર્થ જ નથી. આજની ભૂમિકાને હસતે મોંએ એકવાર સ્વીકારી લઈ એના પાય ઉપર આવતી કાલની ભવ્ય ઈમારત રચવામાં મચી પડવું એ જ એક માર્ગ છે. પ્રજાના ઉજ્જવળ ભવિષ્યમાં જેને શ્રદ્ધા છે તેના આશાવાદને કશાથી આંચ આવવાની નથી. એ તો જેમ વધારે ગાઠ અંધકાર જોશે તેમ વધારે ઉચ્ચ પુરૂષાર્થ કરશે. આજે છે એવું નિર્જીવ હિંદ લાંબી વાર રહી શકે નહિ. આજના ખુશાલીના પ્રસંગને સાચા આનંદપર્વમાં ફેરવી નાખવા માટેની તૈયારીમાં સૌ પડે તો જરૂર આ ઉજવણી સાર્થક થાય.

ઉમાશંકર જોશીએ ૧૯૩૦માં સત્યાગ્રહની લડતમાં પોતાનું નામ સત્યાગ્રહી તરીકે નોંધાવેલું, ૧૯૩૦માં બ્રિટિશ સરકારે જ્યારે નવજીવન મુદ્રણાલય જપ્ત કર્યું હતું ત્યારે ઉમાશંકરને વીરમગામ છાવણીથી કાર્ય કરવાનું કહેવામાં આવ્યું હતું ત્યારે તેઓએ એ કાર્ય ખુબ જ નિષ્ઠા અને કાબેલિયતથી બજાવેલું. છૂપી પત્રિકાની જવાબદારી તેમણે ઉઠાવી હતી. આ પત્રિકાની ૨૦૦ થી ૩૦૦ નકલ છાપવામાં આવતી હતી. આ પત્રિકા લખવાનું કાર્ય તેઓ ઓક્ટોબરમાં પકડાયા ત્યાં સુધી કરતા રહ્યા અને એ કામ એટલી ઉત્તમ રીતે બજાવેલું કે લોકોને આશ્ચર્ય થતું અને જ્યારે લોકો મળતા ત્યારે માન્યમાં ન આવતું કે આવો નાનો છોકરો, આવું ધગધગતું લખાણ લખતો હશે. સ્વરાજ અંગેનો ખ્યાલ ગાંધીયુગમાં દૃઢ થયો અને સાથે વૈચારિક ક્રાંતિના બીજ પણ રોપાયા. તેઓ માનતા માત્ર કલાકાર બનવું એ આ યુગના સર્જકો માટે શક્ય જ નહોતું. આ યુગના સર્જકે પ્રજાચેતનાના ઉદ્ગાતા બની જ રહેવું પડતું હતું. માનવ વિટંબણાના, કોમી પ્રશ્નો, સામાજિક સમસ્યાઓના ઉકેલ માટે ગાંધીજીએ સૂચવેલી અસહકાર અને અહિંસાની નીતિથી ઉમાશંકર જોશી આકર્ષાયા હતા. વિદ્યાપીઠના તેમના નિવાસ દરમ્યાન વિશ્વશાંતિ કવિતાની રચના થઈ હતી, એ સમયે રાષ્ટ્રભાવના બુલંદ હતી અને શોષિતો પ્રત્યેની હમદર્દી અને એક પ્રકારની વૈશ્વિક ચેતના અનુભવતા હતા અને તેમાંથી જ વ્યક્તિ મટીને બનું વિશ્વમાનવી એ ઉદ્ગાર નીકળે છે. વિશ્વશાંતિના આરંભમાં પ્રકાશના ધોધ ઝીલતી આગળ ધપતી પૃથ્વીનું ચિત્ર છે.

પ્રકાશના ધોધ અમોઘ ઝીલતી
ધપે ધરા નિત્ય પ્રવાસ પંથે,

પ્રકાશ તે પ્રેમનો, સંવાદિતાનો, શાંતિનો હોય એ એમની કૃતિઓમાં અપેક્ષિત છે. ત્યાર પછીની પંક્તિઓ છે,

ઝૂમી રહી પાછળ અંધકારની
તૂટી પડે ભેખડ અર્ધઅંગે

પ્રકાશના ધોધ ઝીલતી, ધપતી ધરાએ કવિના સંવેદનનો કબજો લીધો છે. કવિ માટે આંતરઘડતરનો એક મારગ ખૂલે છે. જેનો તેઓ નમ્રપણે સ્વીકાર કરે છે. આ સર્વતોમુખી સાહિત્ય સર્જનની પાછળના

પ્રેરકબળ અંગે જણાવતા કહે છે, જીવન, જીવનનો કંઈક સંવેદનશીલતાથી થતો અનુભવ તે જીવન અતિ વિશાળ છે. એના કેટલા ઓછા ભાગને આપણું હૃદય પામી શકે છે? કેટલી બધી વસ્તુઓ આપણને સ્પર્શતી પણ નથી. આજે સવારે સૂર્ય ઊગ્યો હતો અને જે કંઈ પ્રભાત હતું તેનો કેટલો ભાગ આપણે આપણા વ્યક્તિત્વના પાત્રમાં ઝીલી લીધો? ઘણું બધું પકડાયા વગરનું રહી જાય છે. કવિ એક એવું પ્રાણી છે જે બહુ જ ચીવટથી ચકોરપણે રજેરજને પકડવા પ્રયત્ન કરે છે અને મને પોતાને એમ લાગે છે કે જગતનું જે અનરાધાર સૌંદર્ય છે એને - એના અંશને પણ પામવાને માટે એક મનુષ્યજીવન, જીવનની આ આયુષ્ય મર્યાદા પર્યાપ્ત નથી. તે મુખ્ય પ્રેરણા છે. (થોડુંક અંગત, પૃ. સંખ્યા - ૪૭)

સર્જકે જે પોતાના બાહ્ય સમાજને અવગણી કે તેનાથી વેગળા થઈને લખવાનો પ્રયત્ન કર્યો જ નથી. સ્વાતંત્ર્ય માટેના સામાજિક ન્યાયની સ્થાપના માટેના સંઘર્ષોથી ભાગી શકાય નહીં અને મૂલ્યોના સંઘર્ષોને તેમને દુરિત (ઈવિલ) સાથેના સંઘર્ષ ગણાવ્યા છે.

દુરિત, શું આંકચે જશે જીવનગતિ તું મારી ?
મરડશે જીવનનો પંથ મારો ?

દુરિત, તારું હોવું એ જ કરે છે મને સુગઠિત
(થોડુંક અંગત, પૃ.સં. ૯૩)

સામાજિક યાત્રા સાથે રાજકરણને પણ તેમણે જીવનનો એક મહત્વનો ભાગ ગણ્યો હતો. રાજકારણ સમગ્ર જીવન નથી પરંતુ પ્રજાપ્રગતિનું સાધન ચોક્કસપણે છે. ભારતમાં પરદેશી સત્તાને હટાવવાના પ્રયત્નમાં રાજકરણ ખીલ્યું હોવાને કારણે શરૂઆતમાં રાજકારણ સાથે રાષ્ટ્રપ્રેમ જોડાયેલો હતો પરંતુ ત્યારબાદની પરિસ્થિતિ બદલાતા તેઓ નોંધે છે. નોકરશાહી અને સરકારશાહીની બોલબાલા છે... માનપત્રો, સમારંભો, વિમાની અવરજવરો, પાર્ટીઓ ઉદ્ઘાટનો, શિલારોપણો આ બધી વસ્તુઓના જાણે કે રાસ ખેલાઈ રહ્યો છે અને વચ્ચે બહુજનપ્રજાની અન્નવસ્ત્ર અને ઓટલા અંગેની લાચારી દિનપ્રતિદિન વધતી જ ચાલે છે. ટોચના જે ગણ્યાગાંઠયા નેતાઓમાં અસલ ભેળવૃત્તિ ટકેલી છે તેમનો પણ વિચિત્ર ઉપયોગ થતો જોવા મળે છે. એનો દાખલો તે એમને અપાતી માનાર્થ ઉપાધિઓ છે. વિશ્વવિદ્યાલયો આ બાબતમાં જાણે પડાપડી કરી રહ્યા ન હોય જેમને પ્રજાએ સરદાર એવું લાડીલું નામ આપેલું છે અને જે એમણે છેલ્લા કટોકટીના વરસમાં કાયદો અને વ્યવસ્થા જાળવીને શોભાવ્યું છે એમને બીજા પીછાં ઉમેરવા એ હાસ્યસ્પદ છે. ડૉ. વલ્લભભાઈ પટેલ બોલવું એ ફીલ્ડ માર્શલ રાધાકૃષ્ણન બોલવા જેટલું જ કટંગું લાગે છે. (સમયરંગ, પૃ.સં. ૫૯)

ઉમાશંકર પર માર્ક્સવાદની અસર ૧૯૩૦ના દાયકામાં પ્રગતિશીલ વિચારોના વાતાવરણ પૂરતી જ સીમિત ન હતી. માર્ક્સવાદ પ્રત્યેનો એમનો અભિગમ બૌદ્ધિક હતો. માર્ક્સના બે મુખ્ય વિચારો શોષણ અને સામાજિક શાંતિ સાથે એ સંમત હતા. જ્યાં સુધી ઔદ્યોગિક સમાજમાં શોષણ છે ત્યાં સુધી માર્ક્સના વિચારોની અગત્યતા રહેવાની જ એમ એમણે એક મુલાકાતમાં કહ્યું છે. પરંતુ સાથે તેઓ હિંસાના વિરોધી હતા. તેઓને મન ગાંધીજીના અહિંસાના વિચારોનો ઉપયોગ સામાજિક સમસ્યા માટે પણ થવો જોઈએ. જે રીતે તેઓ સંપૂર્ણ માર્ક્સવાદી નહોતા એ રીતે તેઓ ગાંધીવાદી પણ નહોતા. કોંગ્રેસના આઝાદી પછી બદલાતા રૂપ સામે તેમને અસંતોષ હતો. એ સમયે સમાજવાદ તરફ તેમને આશા હતી. સમાજવાદ એ તેમને યંત્રયુગની સમાજરચનાનો એકમાત્ર ન્યાયી ઉકેલ દેખાતો હતો. ત્યારબાદ વિનોબાજીની ભૂમિદાન પ્રવૃત્તિને કારણે દેશમાં વૈચારિક ક્રાન્તિ પ્રગટી અને લોકમત ઘડાયો. તેને તેમને આવકાર્યો હતો. ભૂમિદાનયજ્ઞ એ તો આર્થિક અને સામાજિક ન્યાય સ્થાપવા માટેની અહિંસક ક્રાંતિ હતી. જેમાં સર્વોદયની ભાવના સમાયેલી હતી. તેઓ માનતા હતા કે સહિષ્ણુતા અને ઉદારમતવાદ એ લોકશાહીનો

શ્વોસોચવાસ છે એને અવરોધીને લાંબી વાર જીવી શકાશે નહિ.

૧૯૫૯માં ચીનની સામ્યવાદી સરકારે તિબેટની સ્વાયત્તતાને લશ્કરી બળથી છૂંદી નાખી, એ સમયે તેમને સામ્યવાદીની સામંતશાહી અંગે કડક શબ્દોમાં નોંધ લીધી હતી. ત્યારબાદ કેરળમાં કોંગ્રેસ અને સમાજવાદી સરકારો પછી સામ્યવાદી સરકાર આવી તે અંગે ત્યારે ચૂંટાઈ આવેલી સરકારનો પ્રજાના મોટાભાગના સાથે મેળ ન હોય તો પણ પાંચ વરસની મુદત સુધી સત્તાસ્થાને વળગી રહેવા માગતી હોય તો એ અયોગ્ય છે. ૫. પાંચ વર્ષ સુધી પ્રજાની વિરુદ્ધ રાજ્ય કરવાનો હક ચૂંટણી દ્વારા મળતો નથી. આટલા કડક અને સ્પષ્ટ શબ્દોમાં પોતાના વિચારો વ્યક્ત કરનાર આ સર્જક લખે છે. લોકશાહી બંધારણનો આશ્રય મેળવી લોકશાહીનું ગળુ ટૂંપવામાં સામ્યવાદીઓ દુનિયામાં પાવરધા નીવડયા છે. નવાઈને વાત તો એ છે કે લોકશાહી બંધારણનો ઉપયોગ લોકશાહીના વિનાશ માટે ન કરવાતી ફાવટ બતાવવામાં બિન સામ્યવાદીઓ હંમેશા દીપી ઉઠતા નથી અને એનું કારણ, કદાચ સામ્યવાદીઓ કહે છે તેમ એમના સામેવાળાઓમાં રહેલા અંદરના પરસ્પર વિરોધ છે કેરળ પ્રકરણમાંથી મળતો આ અંગેનો પદાર્થપાઠ ભવિષ્યમાં ખપ લાગવો જોઈએ. (સમયરંગ, પૃ.સં. ૨૫૭)

બીજી એક જગ્યાએ નોંધ્યું છે તે આજની પરિસ્થિતિ માટે પણ એટલું જ અનુરૂપ છે લોકશાહીને અક્ષરશઃ વળગવા કરતાં તેની ભાવનાને મૂર્ત કરવી હોય તો ચૂંટાયેલી સરકાર ચાલુ પ્રજાના બહોળા ભાગનો વિશ્વાસ મેળવી શકે તો જ પાંચ વરસ સુધી સત્તાસ્થાને રહી શકે એવી પ્રણાલી આપણા ઊંચરતા પ્રજાસત્તાકે સ્થિર કરવી જોઈએ અને પ્રજાનો વિશ્વાસ અમુક સરકાર ધરાવતી નથી એ માપવા માટે જનવ્યાપી આંદોલન સિવાયના માર્ગો હોવા જોઈએ. (સમયરંગ, પૃ.સં. ૨૨૫)

ઉમાશંકર જોશીની કલમે ધર્મ, સંસ્કૃતિ, રાજકરણ જીવાતા જીવનના એક ભાગ રૂપે વ્યક્ત થયું છે. એક ન્યાયી સમાજની કલ્પના સાથે રાજકારણનું સ્વરૂપ કેવું હોવું જોઈએ અને ધર્મ અને અધ્યાત્મએ તેમાં પૂરકરૂપે કાર્ય કરવું જોઈએ. રાજકારણ પણ મનુષ્યના સામાજિક જીવનની એક અત્યંત મહત્વની રંગ છે, કહો કે રાજકારણએ પ્રાણવાયુ સમાન છે. એવું માનનાર ઉમાશંકર જોશીએ ૧૯૮૪ સુધી સંસ્કૃતિ ચલાવ્યું ત્યાંસુધી એમાં જાહેરજીવનને આવરી લીધું હતું.

૧૯૭૦માં ઉમાશંકર જોશી રાષ્ટ્રપતિ દ્વારા ભારતીય સાહિત્યના એક અગ્રણી સર્જક તરીકે રાજ્યસભાના સભ્ય તરીકે નિયુક્ત પામ્યા હતા. નિયુક્ત થયેલા સંસદ સભ્યો સત્તાપક્ષની વધુ નજીક રહે એવું મનાતું હોય છે પણ ઉમાશંકર જોશી તેમાં અપવાદ બની રહે છે. ગુજરાતના રાજકારણ વિશે સમયરંગ અને શેષ સમયરંગ માં વિગતે લખ્યું છે. ચીજવસ્તુઓના વધતા જતા ભાવ જીવન જરૂરિયાતની ચીજોની અછત અને તેમાંય સર્જવામાં આવેલી અછત માનવસર્જિત હોવાની પ્રતીતિ પ્રજાને યતાં વિદ્યાર્થીઓએ આરંભમાં કરેલો વિરોધ ગુજરાત વ્યાપી બન્યો. મહાગુજરાતના આંદોલન કરતા અનેકગણું મોટું પ્રજાના આ આંદોલનને ઉમાશંકર વધાવે છે. તેઓ આને એક ઐતિહાસિક ઘટના કહે છે. જ્યારે ધારાસભ્યો રાજીનામા નથી આપતા ત્યારે પ્રજાએ જ એમને દૂર કરવા પડે છે. રાષ્ટ્રપતિ શાસન એ ભ્રષ્ટાચારી સરકારનું પતન કરવાના પ્રયત્નોમાંથી આવ્યું છે. વિધાનસભાના વિસર્જન માટે દિલ્હીની આશાએ બેસવાને બદલે પ્રજાએ જ કટોકટી સર્જીને જે આંદોલન કર્યું તે સરાહનીય છે. આવા આંદોલનથી સામાજિક પરિવર્તન આવતું હોય છે. આ સમય દરમિયાન ચારસો જેટલી નવનિર્માણ સમિતિઓ સ્વયંભૂ રીતે અસ્તિત્વમાં આવી તેનું સંકલન કરવું, માર્ગદર્શન આપી, સંગઠિત કરવા અને એમાં પક્ષીય તત્વો ધૂસી ન જાય એ રીતે કાર્ય કરવું, એવી ઉમાશંકરની ઈચ્છા હતી. તેમને મન આ આંદોલન ગુજરાતને એક સ્વચ્છ વહીવટીતંત્ર આપે અને પ્રજાની જાગૃત ચેતના દ્વારા સ્ફૂરિત રાજકારણ સમાજ હિત માટે કાર્ય કરે માટે આ સમગ્ર ક્રાંતિને તેઓ લોકશાહીની ક્રાંતિના રૂપે જોતા હતા. સ્વતંત્રતા પછી દેશમાં જે રીતે સત્તાના ભ્રષ્ટાચારો ખેલાતા, તેનાથી આમ પણ સર્જક વ્યથિત હતા. આ આંદોલન સ્વતંત્રતા પછી બનેલો મોટો

રાજકીય બનાવ હતો, જેમાં ફરી લોકોના હાથમાં આ રાજકારણીઓને પાઠ ભણાવવાનો મોકો મળ્યો હતો. આ લોક આંદોલન પ્રસારે અને સમગ્ર ભારતમાં જ્યાં જરૂર હોય ત્યાંથી ભ્રષ્ટાચાર નાબુદ થાય, અન્ય પ્રજા પણ આમાંથી ઘડો લે એવી અતિ અપેક્ષામાં સર્જક હતા. આ દરમ્યાનના તેમનાં લખાણમાં લોકોના ઉત્સાહ વધારવાનો, આ આંદોલનનું ચિત્ર વારંવાર પ્રજાને બતાવી, તેની આવશ્યકતા સમજાવવાનું અને તે દ્વારા નવ ભારત તરફ એક પગલું મંડાય એવી આશા તેઓ સેવતા હતા.

સ્વાતંત્ર્યનું સત્તાવીસમું વર્ષ' નામના લેખમાં તેઓ લખે છે, “છેલ્લા વરસોમાં જે જાતનું રાજકારણ ખેલાઈ રહ્યું છે તેનો આપણી આર્થિક વિટંબાણાઓ વધારવામાં જેવો તેવો ફાળો નથી. ચૂંટણીઓ માટે લાખો બલકે કરોડોનું ઉઘરાણું, રાજકર્તાઓની છત્રછાયા નીચે સંઘરાખોરો નફાકારો વડે સરજાતી અછત અને કમ્મરતોડ મોંઘવારી, એના પરિણામરૂપે થતું વળી નવું કાળાં નાણાનું સર્જન – આ આર્થિક વિષયક છેલ્લાં વરસોમાં વિકસેલી ગમે તે લોકો ટકી રહેવાના રાજકારણની શેલીને મુખ્યત્વે આભારી છે. પ્રજાનો વિચાર એમાં ક્યાંય ક્યાંથી આવે ? (શેષ સમયરંગ, પૃ. ૪૧૫) ઉમાશંકર જોશી જેટલા સૌંદર્ય, માનવતાના સર્જક છે. તેટલી જ સ્પષ્ટતાથી તેમના વિચારો તેઓ રાજ્યસભાના સભ્ય હોવા છતાં વ્યક્ત કરે છે. પ્રજાને માત્ર કલ્પાનિક સૃષ્ટિના સૌંદર્યનો પરિચય કરાવવાને બદલે ખૂબ જ સચોટતાથી રાજકારણીઓના અસલ સ્વભાવનો પરિચય કરાવે છે. રાજ્યસભાના સેન્ટ્રલ હોલ – કેન્દ્રિય ખંડને તેઓ ‘ભારત ચોરો’ તરીકે ઓળખાવતા. પીલુ મોદી, જગજીવનરામ જેવા સદસ્યો ત્યાં બેસતા અને ભારતના પ્રશ્નોની ચર્ચા કરતા એમણે નોંધ્યું છે કે છ વર્ષના એમના સંસદ સભ્ય તરીકેના ગાળામાં એમણે ક્યારેય મોરારજી દેસાઈને કેન્દ્રિય ખંડમાં જોયા ન હતા. રાજ્યસભામાં એમનું પહેલું ભાષણ ૧૨ નવેમ્બર ૧૯૭૦ને દિવસે ‘હરિજનો અને ગિરિજનો’ ના હેવાલ પર હતું. ત્યાર બાદ ૧૯૭૧ના ઓગષ્ટમાં માહિતી અને પ્રસારણ ખાતાની ચર્ચામાં અખબારી સ્વાતંત્ર્ય અંગે બોલ્યા હતા. દલિત અને સરકારી કર્મચારીઓના તોફાનો, પોલીસની નિષ્ક્રિયતા પર ૧૯૭૩માં, ત્યારબાદ બજેટ અંગેના મુદ્દા પર પ્રવચન કર્યું હતું. ઉમાશંકર જોશીએ ગુજરાત મહાનિર્માણમાં પોતાના વિચારો જેટલી સક્રિયતાથી દેખાડી વ્યક્ત કર્યા તેટલીજ સક્રિયતા કટોકટી દરમિયાન પણ બજાવી હતી. નિયુક્ત સભ્ય રાજકર્તા વિરૂદ્ધ ન બોલે, એવી માન્યતાને તેમને તોડી હતી. તેમના વિચારોનો કેન્દ્રીયભાવ મોટેભાગે મનુષ્યના હક્કોની ચિંતા, તેમને થતો અન્યાય, ગાંધીજીએ કરેલા ભારતની કલ્પનાનું કકડભૂસ થવું અને સત્તા માટે રાજકારણીઓ દ્વારા ખેલતા ખેલ સામે લોકોને જાગૃત કરવાનો રહ્યો છે. સત્તાધીશોની સામે પોતાની વાત મૂકતી વખતે તેઓ જનતાના પ્રતિનિધિ રૂપે પોતાના વિચારો મૂકે છે ત્યારે તેમના વિચારો કડકાઈ ધારણ કરતા અચકાતા નથી.

૧૯૭૨માં ઉમાશંકર જોશીએ કેન્દ્ર સરકાર તરફથી મળતું સન્માન પદ્મવિભૂષણ સ્વીકારવાનો ઈન્કાર કર્યો હતો. આ પહેલા ૧૯૫૬માં પદ્મશ્રીનો ખિતાબ પણ એમણે સ્વીકાર્યો ન હતો. ગુજરાત નવનિર્માણ આંદોલન અને ત્યારબાદ ગુજરાતની ચૂંટણી અંગે. ‘સમયરંગ’ અને ‘શેષ’ સમયરંગમાં તેમણે લખેલા અનેક લેખો તે સમયની પરિસ્થિતિ અને તેમના વિચારોને સમજવા માટે મદદરૂપ થાય છે. ગુજરાતની વિધાનસભાની ચૂંટણીઓ પૂરી થઈ, જનતા મોરચાની સરકાર બની, આ સમયે ઉમાશંકર ભાઈએ ગુજરાતની ચૂંટણીઓની છણાવટ અને વિશ્લેષણ અને ખાસ કરીને ‘તકવાદી’ રાજકારણની ભવિષ્યમાં શું અસરો પડશે તે અંગેના જે વિચારો વ્યક્ત કરે છે તે જ ઊંડી સમજ દર્શાવે છે. ગુજરાત નવનિર્માણ આંદોલન પછી કોઈ એક પક્ષને બહુમતી ન મળતા કેવા સંજોગો ઊભા થયા અને તેમાં પ્રજાને ભરમાવાની વૃત્તિવાળું રાજકારણ ઊઠાડું પાડતા તેઓ લખે છે “જેઓ નર્ચા ઈન્દિરા વિરાધીઓ છે તેઓ જરૂર પોતાનું ધ્યેય પાર પડ્યાનો આનંદ લઈ શકે. જે સિદ્ધાન્તનિષ્ઠો શાસક પક્ષ તેમ જ કિમલોપ પક્ષ બંનેને ટાળવા માગતા હતા તેઓને જનતા મોરચાએ જે રીતે કિમલોપનો ‘બિનશરતી’ ટેકો લીધો તેથી છેલ્લા દોઢ વરસનું બધું કર્યું કરાવ્યું

ધૂળ મળ્યું અને જનતા મોરચાના પ્રયોગના શ્રી ગણેશ અવળા મંડાયા એથી તેને માટે નિરાશા થઈ હશે... નવનિર્માણ આંદોલનની ચાતના માટે જવાબદાર કિમલોપના નેતા હારી ગયા, એથી મોરચાના કેટલાક તત્વો જેઓ એ નેતા ચૂંટણીમાંથી ખસી જાય તો છડેચોક કિમલોપ સાથે ચૂંટણી જોડાણ ઈચ્છતાં હતાં તેઓ કામે લાગ્યા...ગુજરાતની એક વ્યક્તિએ વડાપ્રધાન બનવું છે અને અન્યને મુખ્યપ્રધાન (એક સૌરાષ્ટ્રી નેતાએ તે કરી બતાવાવું પણ પછી લીધું છે) આ બે મહત્વકાંક્ષાઓના પડ વચ્ચે ગુજરાતનું જાહેરજીવન થોડો વખત ભીંસાતુ રહેવાનું. શ્રીમતી ગાંધીના સત્તાધારીને ખાળવાના ગુજરાતમાં અપ્રિતિષ્ઠિત થયેલ સર્વોચ્ચવાદ, શ્રી ચીમનભાઈની સત્તાથી પૈસાથી સત્તાથી પૈસા તરફની દોટ અને પ્રમાણમાં અજાણ્યા એવા જનસંઘની પ્રતિષ્ઠા કરવામાં પરિણમ્યા છે... ગરીબ નિવારણ માટે ‘ગાંધીવાદ’ સમાજવાદ કરતા ઓછો આગ્રહી અને કાર્યશીલ હરગીજ ન હોય. ધીંગો વિરોધપક્ષ રાજકર્તા પક્ષને ટપારવાની લોકશાહી ફરજ બજાવતો રહેશે જ.” (શેષ સમયરંગ, પૃ.સં. ૪૪૨-૪૫૧)

ગુજરાતી સાહિત્યના ઔદ્ધિકો પૈકી ઉમાશંકર જોશી અનેક રીતે જુદા તરી આવે છે, કલા પક્ષને હાનિ પહોંચાડ્યા વિના સમાજ નિસબત તેમના સર્જનમાં તો વ્યક્ત થઈ જ છે સાથે જાહેરજીવન અંગેની સૂઝ અને શક્તિ તેમનામાં જોવા મળે છે. આજે ગુજરાતમાં આવા સાહિત્યિક ઔદ્ધિકોની અછત વર્તાય છે. જે સાહિત્યકાર છે તે પોતાના જમાનાના રાજકારણને વાચકો સુધી કઈ રીતે પહોંચાડે છે તે મહત્વનું છે. ગુજરાતી સાહિત્યમાં એવા અનેક ઔદ્ધિકો પ્રાપ્ત થશે જે પોતાના રાજકારણ અને સમાજકારણને અવગણી દે છે. સાહિત્યના જગતમાં આજે તો એવા જૂજ અવાજો મળી આવે છે.

૨૫મી જૂન ૧૯૭૫ને દિવસે કટોકટી જાહેર થઈ તે પછી રઘુમીથી છાપાઓ પણ પ્રિ-સેન્સરશિપ લાદવામાં આવી. સરકારી નિયામકને લખાણ બતાવ્યા વગર છાપી ન શકાય એવું દેશમાં કદી નહતું તેવું નિયંત્રણ દાખલ થયું. રાષ્ટ્રપતિએ નવા ગુણ વટહુકમો બહાર પાડીને સેન્સરશિપને કાયમી કરવા તાક્યું. ‘વાર્ધાંજનક’ કશું પણ લખાણ પ્રગટ કરી ન શકાય અને ‘વાર્ધાંજનક’ શું તે સરકાર નક્કી કરે. બીજો વટહુકમ પ્રેસ કાઉન્સિલ જ્યાં પત્રકારો પોતાના માલિક સામે ફરિયાદ કરી શકતા તેને રદ કરવાનો હતો. ત્રીજો વટહુકમથી સંસદ અને વિધાનસભામાં જે કાંઈ બોલાય તે પ્રગટ કરવા અંગે રક્ષણ હતું તે, પાછું ખેંચી લીધું અને પ્રજાના પ્રતિનિધિઓએ શું બોલે છે. તે જાણવાનો મતદારોને હક રહ્યો નથી. રઘુમી જૂન ૧૯૭૫ના સવારનાં છાપામાં કટોકટીના સમાચાર આવ્યા પછી ‘સંસ્કૃતિ’ ના જૂનના અંકમાં અગ્રલેખનું પહેલું પાનું કટોકટી જાહેર થયાનું મથાળું આપી, બાકી કોરું રાખી બીજે પાને એક કાવ્ય મૂકી પ્રકાશન બંધ રાખ્યાનું જણાવ્યું હતું. ત્યારબાદ ડિસેમ્બરમાં લાગ્યું કે પ્રકાશન ચાલુ રાખવાનો પ્રયત્ન કરવો તેથી ફરી ચાલુ કર્યું. એ સમય દરમ્યાન ૨૨-૭-૭૫ના રોજ સંસદના કટોકટીસત્રમાં તેમણે (મૂતિ ખંડિત થઈ) જે પ્રવચન કર્યું તેમાં તેમના મનમાં કટોકટી દરમ્યાન છાપામાં અહેવાલ ન આવવાને કારણે જે પ્રજાની લાગણી છે તે બાબત રાજકર્તાઓ સુધી પહોંચાડવાનો આશય હતો. આ પ્રવચનમાં વ્યાસજીનું ઉદાહરણ આપતાં કહ્યું હતું વ્યાસ મહાભારતમાં રાજધર્મ પર્વમાં એક ભયંકર વાતનું ચિત્રણ કરતા કહે છે, “તતો બ્રહ્મ નનાશ હ!” અને પછી પૂરા જીવનનું વ્યાપક સત્ય નાશ પામ્યું. આજે આ દેશમાં આપણે એવા તબક્કે પહોંચી ગયા છે. જ્યાં સત્ય જ નાશ પામ્યું છે. દેશના પ્રધાનમંત્રીઓની પરિસ્થિતિ અંગેનો ચિતાર આપતા કહે છે. “ખંડિત જવાહરલાલ નહેરુ અને લાલબહાદુર શાસ્ત્રીના જમાનામાં આ દેશ જ્યારે ધૂળ સોતો ગરીબીમાંથી ઉઠવાની મથામણ કરી રહ્યો હતો ત્યારે પણ દેશની દુનિયાના દરબારમાં આબરું હતી. એનું મસ્તક ઉન્નત હતું. દુનિયાના તપ્તા પર એ રહ્યાં ત્યાં સુધી ભલેને રીટો નાસર અને સુકર્ણ જેવા એમના દોસ્તો હતા છતાં એ બધાની વચ્ચે એ મૂઠી ઊંચેરા જ રહ્યા પણ આજના પ્રધાનમંત્રી વિદેશમાં જશે

તો એમની શી દશા થશે? આવા અનેક કડવા પ્રત્યાધાતો વ્યક્ત કરતા રહે છે કે ભારતદેશ જે સત્યની ખોજ માટે પંકાયેલો છે ત્યાં આજે એ દેશ પર કાળી ટીલી તણાઈ છે. આ ચિંતનશીલ સર્જક બીજા અનેકને જગાડવાની આશા સાથે કહે છે. “વડાપ્રધાન લાખોની સભાઓ સંબોધવા ટેવાયેલાં છે, ત્યાં આ ખેતીપ્રધાન દેશમાં આ લોકો થોડાક ખેડૂતોને ઘાસ પર ભેગા કરે છે. આ એક બેટંગી સ્થિતિ છે. સભામાં બેઠેલા સન્માનિત સભ્યોને હું પૂછું છું કે એ રીતે પ્રગટ થતો અવાજ એ જ આ દેશનો અવાજ છે? ન સા સભા યત્ર ન સન્તિ વૃદ્ધિ, ન તે વૃદ્ધિ, એ ન વેદન્તિ ધર્મમ્ વૃદ્ધો – વડેરો રાજપુરૂષો – એલ્ડર સ્ટેઈટ્સમેન વિનાની સભા ન હોય, અને સત્યધર્મની વાત ન કહે તે વૃદ્ધ ન કહેવાય.” (સમયરંગ, પૃ. ૩૯૦-૩૯૨) આ સાંભળીને કેટલાક કોંગ્રેસી સભ્યોની આંખમાંથી આસું પડ્યા હતા અને કેટલાકે બહાર લોબીમાં મળીને પોતાનો ભાવ દર્શાવ્યો હતો. સર્જકની માનવીય નિસબત એમના વ્યાખ્યાનોમાં કે લખાણમાં સતત જોવા મળે છે. ૪થી ફેબ્રુઆરી ૧૯૭૬ના દિવસે રાજ્યસભામાં કરેલા છેલ્લા વક્તવ્યમાં, ઉમાશંકર એક કવિ-સર્જક તરીકે સેન્સરશિપના ખરડાની વિરૂદ્ધમાં બોલ્યા હતા કારણ કે એક સર્જક, કલાકાર અને બૌદ્ધિક તરીકે એ ગૂંગળામણ અનુભવતા હતાં. એમાં સર્જક શક્તિઓને ટુંપો દેવાનો ખ્યાલ હતો. પ્રજાના અંતરઆત્માને તાળાકૂંચીમાં મૂકવાનો સત્તાધીશોનો ખ્યાલ લોકશાહીની વિરૂદ્ધમાં હતો, પ્રજાની ચેતનાને આ રીતે દબાવવું સર્જકને કોઈપણ રીતે મંજૂર નહોતું.

ઉમાશંકર જોશી ‘નિરીક્ષક’ અને ‘સંસ્કૃતિ’માં પ્રજા હૃદયના ઘબકારને પ્રગટ કર્યો હતા. ત્યારે તેઓ ‘નિરીક્ષક’ના તંત્રીમંડળમાં પણ હતા. ‘ચેતના’ ઉપર સર્વોપરી કૃતિની કલામયતા એમ સ્વીકારવા છતાં એ સાહિત્યને જીવન સંદર્ભથી વેગળું કે સામાજિક નિસબતથી છેટું માનતા નથી. તેઓ લખે છે કે ‘હું’ હજી સમજી શક્યો નથી કે શા માટે માણસ કવિતામાં પોતાના જમાનાનો નિર્દેશ કરી ન શકે’ (થોડુંક અંગત, પૃ સં. ૧૦૩) કાકા સાહેબ કાલેલકરે બહુ આરંભમાં જ ઉમાશંકરની આ સમજ પારખીને કહેલું કે ‘તું કવિ છે પણ તારો અભિગમ બૌદ્ધિક છે’. વિકસતી પ્રજા સત્તાના દોરથી બંધાય તેવું તેઓ ક્યારેય ઈચ્છતા નહોતા. ૧૯૭૭ના એપ્રિલના તેઓ વધાઈ આપતા લખે છે આ કટોકટીકાળ પછી લોકોએ દમનકારોને ફેંકી દીધા છે. એ જ એમનો જય છે. તેઓ પ્રજાના મનમાં સતત વિચારો મૂકી તેમને જાગૃત રાખવા ઈચ્છે છે. ઉમાશંકરના વિચારોમાં પ્રજાના નાનામાં નાના હિસ્સામાંથી પણ ભ્રષ્ટાચાર નાબુદ થાય અને સાચી લોકશાહીને પમાય એવી સતત ઈચ્છા જોવા મળે છે. તેમના પ્રત્યેક વિચારોમાં શ્રદ્ધા, આશાનો રણકો સંભળાય છે. કવિનો વિકાસ વધુને વધુ બહોળા સમાજના સંદર્ભમાં ઓતપ્રોત થવાથી થાય એવું એમનું માનવું હતું. ૧૯૬૮માં ભારતીય જ્ઞાનપીઠ પુરસ્કાર સમર્પણ સમારોહ પ્રસંગે કરેલા વક્તવ્યમાં “કવિતા પરસ્પરાવલંબનના સંબંધોનું આખું જાળુ પ્રદર્શિત કરે અને અંતષ્ટિ અને સહજસ્ફૂર્ત જ્ઞાન દ્વારા માનવ અને માનવેતર વચ્ચેના શરીર અને શરીરેતર વચ્ચેના જીવવામાં રહેલી અનિવાર્ય ક્રૂરતા અને પ્રેમ વચ્ચેના સમૃદ્ધ સમન્વયને આલોકિત કરી એ આજે જેટલું જરૂરી છે તેટલું કદાચ ક્યારેય ન હતું. ખરે જ કવિતા તરફથી શોધન અગ્નિ દ્વારા સ્વર્ગનો પથ નિર્દેશી શકે.” (થોડુંક અંગત, પૃ.સં. ૫૩)

૧૯૮૫ના સાહિત્ય અકાદમીના ફેલો તરીકે વરણી થઈ ત્યારે આપેલા ભાષણમાં તેમને પોતાના લેખક બનવાનું કારણ એ સ્વીકાર્યું હતું કે તેઓ જાહેરજીવનના પ્રશ્નોમાં વારંવાર અને નજીકથી સામેલ થઈ શક્યા હતા. એક સર્જક પોતાના સામાજિક સહભાગને પોતાની સર્જનાત્મક યાત્રાના વિધાયક બળ તરીકે ઓળખાવે, એ સર્જકની કેટલી મોટી સામાજિક નિસબત કહેવાય.

ઉમાશંકર જોશીની કવિતામાં સામાજિક સંદર્ભ અને જાહેરજીવનના પ્રશ્નો સતત પડઘાતા રહ્યા જ છે. કોઈ

સમાજ કે સત્તાએ એમની કલમને કલમને રોકી નથી આજે તંદુરસ્ત લોકશાહી ઈચ્છતા લોકો સત્તા સામે વામણા બની જાય છે. ઉમાશંકરે કવિધર્મ, સમાજધર્મ, આત્મધર્મ તત્વતઃ એકરૂપ સમજ્યા છે. “જો એક જ પસંદ કરવાનો પ્રસંગ આવે તો આત્મધર્મને પ્રાધાન્ય મળે. જોકે કાંડુ તો કવિધર્મ અનુસરનારાનું ઘડાઈ ગયું તે ઘડાઈ ગયું. દરેકમાં એના સંચારથી ચેતવાનું. સામાયિકનું સંપાદન પોતે થઈને માથે વહોર્યું એટલે તો સંસાર ન રચી બેસાય એ ખાસ સંભાળવાનું.” (થોડુંક અંગત, પૃ.સં. ૯૦) સંપાદક તરીકેની કેવી સ્પષ્ટતા. જે સત્ય છે એને છોડી ન શકાય અને સત્તા સામે ડરી ન જવાય.

બ્રુવનને અનેક ભૂમિકાથી જોઈ એમને અનેક વિભાવનાઓ આપણી સમક્ષ મૂકી આપી છે. તેમણે સાહિત્યને રાજકરણથી મુક્ત રાખવા ઈચ્છેલું તેમનું વલણ લોકશાહી સરકારો અને સાહિત્ય સંસ્થાઓ પ્રત્યે વિધાયક રહ્યું હતું. પારિતોષિક નકારવાની હિંમત દાખવી મૂલ્ય સંઘર્ષોને જગાડ્યા હતા. તેઓ એક એવા જાહેર બૌદ્ધિક હતા કે તેમના પ્રત્યેક પ્રવચનોમાંથી એક વિચારબિંદુ પ્રગટતું જેને પ્રસરતા ચારે તરફ આશા ફરી વળતી, પરિસ્થિતિનો આલેખ આપી શું થવું જોઈએ, એવું મંતવ્ય મૂકી વાચક કરશે એવી આશા જન્માવતા હતા. જે સામેવાળાને એ દિશામાં જવાની પ્રેરણા આપે છે. આજે વ્યાપક હિતમાં નિષ્પક્ષ લોકોની અછત વચ્ચે મેરિટોના કાર્યને આપણે બિરદાવી શકતા નથી. જ્યારે ઉમાશંકર પાસે સત્ય, સૌંદર્ય અને એને પારખી મૂકવાની હિંમત હતી. સત્યાગ્રહની છાવણીથી શરૂ કરેલી યાત્રા, ‘સંસ્કૃતિ’ ‘નિરીક્ષક’ ના લેખો સુધી વિસ્તરાર્થ, સત્યાગ્રહીની પ્રતિબદ્ધતા અને નિષ્ઠા સતત પડઘાતા રહ્યા છે. સમાજના પ્રસ્થાપિત હિતો સામે સતત લોકોને જાગરુક રાખનાર ઉમાશંકર જોશી પાસેથી સ્વાતંત્ર્ય સામાજિક ન્યાય અને માનવીય ગૌરવ જેવા મૂલ્યો અંગેની સ્પષ્ટતા મળે છે. સમય સામે એને કાટ નથી લાગ્યો, આજે વધુ પ્રસ્તુત લાગે એવા વિચારોને પામી, સમજી શકીએ તોય ઘણું. સમાજને ચેતનવંતો કરવાની તાકાત છે એમાં.

સંદર્ભ ગ્રંથો

સંપાદન, ચંદુ મહેરિયા, મનીષી જાની, સ્વાતી જોશી – ઉમાશંકર જોશીની વિચારયાત્રા, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૧૧.

જોશી ઉમાશંકર, થોડુંક અંગત, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૧૧.

જોશી ઉમાશંકર, શોષ સમયરંગ, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૦૪.

જોશી ઉમાશંકર, સમયરંગ, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૦૪.

જોશી ઉમાશંકર, જગતરંગ, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૧૧.

જોશી ઉમાશંકર, પત્રો-૨ (૧૯૫૧-૧૯૭૦), ગંગોત્રી ટ્રસ્ટ, અમદાવાદ, ૨૦૧૧.

જોશી ઉમાશંકર, ૩૧ માં ડોકિયું, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૧૯૭૭.

સંપાદન – મહેંદ્ર મેઘાણી, ઉમાશંકર જોશી સાથે વાચનયાત્રા, ગૂર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ, ૨૦૦૫.

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સુરેશ જોષીની નૂતન વાર્તા વિભાવના

સુધા વ્યાસ

સારાંશ

નખશિખ આધુનિક કહી શકાય તેવા સાહિત્યિક આંદોલનના પ્રવર્તક સુરેશ હ. જોષી (૧૯૨૦-૧૯૮૬) નૂતન સામાજિક સંપ્રજ્ઞતા તથા રૂપનિર્મિતિને લગતી તેમની સાહિત્ય વિચારણા કાપડમાં અગ્નિ ફેલાઈ જાય એટલી ઝડપથી નવી પેઢીમાં ફેલાઈ ગઈ. કાળક્રમે તેમની વાર્તાઓમાં વિષય અને પાત્ર જ નહીં કથન, ઘાટ, શબ્દ, સંવેદન આ બધાનું વૈવિધ્ય જોવા મળે છે. તેમની મોટા ભાગની વાર્તાઓમાં પ્રયોગલક્ષી અભિગમ જોવા મળે છે.

જન્મોત્સવ અને નળદમયન્તી વાર્તાઓમાં એ (સુરેશ જોષી) સમાંતર ચિત્રો દ્વારા વાર્તા વિસ્તાર કરતા જોવા મળે છે. આ સમાંતરતા સમાંતર ક્રમે ગોઠવાયેલી હોય અને ક્યારેક બંને ચિત્રો એકમેકમાં હળીમળી જાય અને પ્રતિકાત્મકતા પણ ધારણ કરે. એમની આ રીત એક યા અન્ય સ્વરૂપે છેવટ સુધી ઉપયોગમાં લેવાયેલી જોવા મળે છે.

સતીશ વ્યાસ - ખેવના - જુલાઈ-ઓક્ટો, ૧૯૮૯. પૃ. ૩૯)

Key Words : વાર્તા કથન, ઘટના તો ક્યારેક ઘટના હાસ, કલ્પન, પુરાકલ્પન અને પ્રતીક.

ગુજરાતી ટૂંકી વાર્તા

(વસ્તુ અને અભિવ્યક્તિ તથા વિકાસના તબક્કાઓ)

૧. સ્વરૂપ પરિચય

એક વિશિષ્ટ કલાપ્રકાર તરીકે ટૂંકીવાર્તાનો ઉદ્ભવ ૧૯મી સદીમાં, પશ્ચિમના દેશોમાં થયો છે જ્યારે ગુજરાતમાં તેનો ઉદ્ભવ ૨૦મી સદીમાં થયો છે. ટૂંકી વાર્તા એ પરદેશી છોડ છે, છતાં ભારતીય ભાષાઓમાં તેનો વિકાસ સારી રીતે થઈ રહ્યો છે.

ટૂંકીવાર્તા સંજ્ઞામાં જ આપણને આ સ્વરૂપના બે લક્ષણોનો પરિચય મળી રહે છે. એક તો એ કે તેમાં વાર્તાતત્ત્વ રહેલું છે એ બીજું એ કે તે અન્ય કથા સ્વરૂપોની તુલનામાં ટૂંકું હોય છે. કથા એ કથન છે; કથન કલા છે. લાઘવથી કહેવાની ખૂબી છે.

ચેખોવે 'Short story is a slice of life' એવી વ્યાખ્યા બાંધીને ટૂંકી વાર્તામાંના કોઈ ખંડનું, ક્ષણનું નિરૂપણ થતું હોય છે એ વાત પર ભાર મૂક્યો છે. તો એડલર એલન પોએ ટૂંકી વાર્તાને 'narrative' કથનાત્મક ફોર્મ ગણાવ્યું છે. તેઓ કહે છે કે ટૂંકી વાર્તા એક જ બેઠકમાં વાંચી શકાય તેવી હોવી જોઈએ.

ટૂંકી વાર્તાના લક્ષણોમાં સૌપ્રથમ જોવા જઈએ તો તેનું ગદ્યતત્ત્વ આવે. એડગર એલન પો ટૂંકી વાર્તાને 'prose tale' કહે છે. ગદ્ય વડે જ ટૂંકી વાર્તા ધારી અસર ઉપજાવે છે. ટૂંકી વાર્તાને બીજું લક્ષણ છે ઘટનાનું. ઘટના એટલે બનાવ, પ્રસંગ. વાર્તા શબ્દ સાથે ઘટનાનો અર્થ સંકળાયેલો હોવાથી આપણી આરંભની વાર્તાઓમાં માત્ર સ્થૂળ ઘટનાનો ઘટાટોપ જોવા મળે છે. સુરેશ જોષી કહે છે તેમ લેખકે કળાના પ્રયોજનને અનુસરીને ઘટનાનું પુનર્વિધાન કરવું પડે છે. સ્થૂળ ઘટનાઓના ખડકલાથી વાર્તા ડૂબી જવાનો પૂરો સંભવ છે. તેથી ઘટના પોતાની સ્થૂળતા ઓગાળી દે, ઘટના પોતે જ પ્રતિકાત્મક બનીને આવે, એવા નિશ્ચિત અર્થને સ્થાને નવી અર્થસ્થાયાઓ પ્રગટાવે એ રીતે તેનું સંવિધાન થવું જોઈએ. ('કિંચિત', સુરેશ જોષી)

વાર્તામાં જેમ બનાવો આવે છે તેમ પાત્રો પણ આવે જ કારણ કે પ્રસંગને જન્મ આપનાર જ પાત્ર છે. વાર્તાના

કેન્દ્રમાં જ માણસ છે. ક્યારેક વાર્તામાં માનવેતર પાત્રો પણ આવતાં હોય છે પરંતુ આવા પાત્રો થકી પણ વાર્તાકારનો આશય માનવની વૃત્તિ કે લાગણીઓને નિરૂપવાનો હોય છે. ટૂંકીવાર્તાના પાત્રોનું વ્યક્તિત્વ જ અલગ છે. આ પાત્રો મોટે ભાગે અંતર્મુખી હોય છે, આ પાત્રો બીજાં પાત્રો સાથે સંવાદ નથી કરતાં હોતાં પરંતુ પોતાની જાત સાથે, પોતાના મન સાથે જ સંવાદ કરતાં હોય છે. આધુનિક ટૂંકીવાર્તામાં લાંબા, નાટકીય, વાણી વિલાસ જેવા સંવાદોનું કોઈ જ સ્થાન નથી. ટૂંકીવાર્તા એ કથનાત્મક સ્વરૂપ છે. ટૂંકી વાર્તાની ભાષા નિર્દેશાત્મક બને એટલી સંક્રમણશીલ હોય તે જરૂરી છે.

ગુજરાતી વાર્તા વિષય, સામગ્રી અને સંવેદનાનાં અનેક ભાતીગળ વિશ્વોમાંથી પસાર થઈ છે. જમાનો બદલાય, વિકાસ થાય, વિજ્ઞાન પ્રગતી સાથે, લોકમાનસ બદલાય, મૂળગામી પરિવર્તનો આવે – આમ અનેક પરિબલોને લીધે વ્યક્તિ, સંવેદના, વિચારો તથા જીવન બદલાતાં રહે છે. વાર્તાકાર આમાંથી પોતાની વાર્તાસામગ્રી લે છે. ગુજરાતી વાર્તામાં આવા બદલાવો આવ્યા છે. ટૂંકીવાર્તામાં બનાવ અને પાત્રો એકબીજાને પરિપુષ્ટ કરતાં હોય છે. ઘણીવાર ઘટનાને કારણે પાત્રોનું જે આંતરવ્યક્તિત્વ છે તેનો ખ્યાલ આપણને મળી રહેતો હોય છે. તો ક્યારેક જ ઘટનાઓ બનતી હોય છે.

૨. આધુનિક અને આધુનિકતાવાદ

આધુનિક, આધુનિકતા, આધુનિકવાદ, આધુનિકીકરણ – આ બધી સંજ્ઞાઓના મૂળમાં સંસ્કૃત ‘અધુના’ શબ્દ રહેલો છે. અધુના એટલે હમણાં, અત્યારે તે પરથી આધુનિક એટલે હમણાંનું, અત્યારનું એવો અર્થ થાય છે.

અંગ્રેજીમાં મોડર્ન શબ્દ આધુનિકતાનો પર્યાય છે. આ મોડર્ન શબ્દ ઉપરથી મોડર્નિટી, મોડર્નિઝમ, મોડર્નાઈઝેશન એવાં સંજ્ઞારૂપો થાય છે. આધુનિક એ સમકાલીન હોઈ શકે પણ બધા સમકાલીનો આધુનિક ના પણ હોય. આધુનિકતા એ યુગચેતનાનો, યંત્રયુગીન ચેતનો, શહેરીકરણનો, મૂલ્યોના હાસનો પણ સંકેત કરે છે. આધુનિકતા જીવનમાં, વિચારમાં અને કળાઓમાં પ્રવર્તી હતી. પહેલાં ચિત્રકળામાં આધુનિક વલણો આવ્યાં, પછી સાહિત્યમાં.

પ્રતીકવાદ :

આધુનિકતાનો આરંભ પ્રતીકવાદથી થયો. ૧૮૯૦ આસપાસ ફ્રેંચ કવિતામાં આ વાદ આવે છે, એનો પુરોગામી બોદલેર છે. આધુનિક માનવની વિટંબના – નગરસંસ્કૃતિ – કૃત્સિતનાં ફૂલોનો કવિ બોદલેર માટે એડગર પોએ કવિતા ખાતર કવિતાનો આગ્રહ રાખેલો.

કલ્પનાવાદ :

કલ્પનાવાદ સાથે એઝરા પાઉન્ડનું નામ જોડાયેલું છે. એઝરા પાઉન્ડે કલ્પનાવાદ વિશે વિસ્તારથી પોતાના સિદ્ધાંતોની ચર્ચા કરી છે. રચનાતંત્રને સર્વોપરી મહત્વ, નવા લયની યોજના, મુક્ત છંદનો આગ્રહ, વિષય – પસંદગીની સ્વતંત્રતા, તાજ અને મૂર્ત કલ્પનાનો પ્રયોગ, સંક્ષિપ્ત, નક્કર અને સ્પષ્ટ કવિતાઓનું નિર્માણ અને કાવ્યગત કેન્દ્રીયતાનો સિદ્ધાંત વગેરે મુખ્ય લક્ષણો છે.

ભવિષ્યવાદ : (ફ્યુચરિઝમ)

ઈટાલીયન કલાસ સંપ્રદાયનો પહેલો ટંટેરો મારિનેતિએ લ ફિગારો નામની ૫ ત્રિકામાં ૧૯૦૯માં પ્રગટ કર્યો હતો.

રશિયામાં ફ્યુચરિઝમ સાથે માયતોવસ્કીનું નામ જોડાયેલું છે. માયતોવસ્કીએ ફ્યુચરિઝમ આંદોલન ચલાવતાં કહેલું – કલાની માતૃભૂમિ ભવિષ્ય છે.

અભિવ્યક્તિવાદ : (એક્સપ્રેશનિઝમ)

આ સંજ્ઞાનો પહેલો ઉપયોગ ચિત્રકલા માટે થયો હતો. પછી જર્મનીમાં ૧૯૧૧-૧૯૨૫ સુધીની બધી જ પ્રયોગશીલ કલાઓ – ચિત્ર, શિલ્પ, કવિતા, સિનેમા, નાટક આદિ માટે થતો રહ્યો. જર્મન સાહિત્ય અને કલામાં આધુનિકતા નો પ્રવેશ અભિવ્યક્તિવાદ દ્વારા થયો છે.

આ ઉપરાંત અસ્તિત્વવાદી વિચારધારાએ અને એબ્સર્ડ વિશેની વિચારણાઓએ પણ આધુનિકતાવાદી વલણોને પોષ્યાં છે. ૧૮૮૫ થી ૧૯૨૫ સુધીનો ગાળો પશ્ચિમમાં આધુનિકતાવાદી સમયગાળા તરીકે પ્રવર્તમાન રહેલો. ૧૯૪૦ સુધી તેનો પ્રભાવ હતો. એ પછી ત્યાં અનુ-આધુનિકતાવાદી વલણો પ્રવર્તેલાં. આપણે ત્યાં ટૂંકી વાર્તામાં આવાં વલણો સુરેશ જોષી વગેરેમાં પ્રથમવાર પ્રગટે છે.

આધુનિક ટૂંકી વાર્તા ઘટનાના તિરોધાનમાં અને માનસિક સંચલનોને આલેખવામાં માને છે. સંવેદનોને પ્રાધાન્ય મળે છે, ઘટનાને ઓગાળવાનું વલણ છે. અભિવ્યક્તિની દ્રષ્ટિએ આ વાર્તા ઘટનાથી પાત્ર તરફ, પાત્રથી ભીતરી સંવેદના તરફ, સંવેદનાથી પ્રતીક તરફ, ત્યાંથી શબ્દસંરચના તરફ અને છેવટે નિતાંત – અર્થનિરપેક્ષ શબ્દ સુધી પહોંચે છે ને પાછી જુદા માર્ગે વળે છે.

આ ઉપરાંત અસ્તિત્વવાદી વિચારધારાએ અને એબ્સર્ડ વિશેની વિચારણાઓએ પણ આધુનિકતાવાદી વલણોને પોષ્યાં છે. ૧૮૮૫ થી ૧૯૨૫ સુધીનો ગાળો પશ્ચિમમાં આધુનિકતાવાદી સમયગાળા તરીકે પ્રવર્તમાન રહેલો. ૧૯૪૦ સુધી તેનો પ્રભાવ હતો. એ પછી ત્યાં અનુ-આધુનિકતાવાદી વલણો પ્રવર્તેલાં. આપણે ત્યાં ટૂંકી વાર્તામાં આવાં વલણો સુરેશ જોષી વગેરેમાં પ્રથમવાર પ્રગટે છે.

આધુનિક ટૂંકી વાર્તા ઘટનાના તિરોધાનમાં અને માનસિક સંચલનોને આલેખવામાં માને છે. સંવેદનોને પ્રાધાન્ય મળે છે, ઘટનાને ઓગાળવાનું વલણ છે. અભિવ્યક્તિની દ્રષ્ટિએ આ વાર્તા ઘટનાથી પાત્ર તરફ, પાત્રથી ભીતરી સંવેદના તરફ, સંવેદનાથી પ્રતીક તરફ, ત્યાંથી શબ્દસંરચના તરફ અને છેવટે નિતાંત – અર્થનિરપેક્ષ શબ્દ સુધી પહોંચે છે ને પાછી જુદા માર્ગે વળે છે.

સુરેશ જોષીની નૂતન વાર્તાવિભાવના

“સુરેશ જોષીનું શૈશવ નિબિડ વનરાજિથી ભરેલા સોનગઢના વાતાવરણમાં વીત્યું, ત્યાં ઇતિહાસ, દંતકથાઓની ખોટ ન હતી. બાળપણમાં મરણના સંસ્કાર ઝીલ્યા. હવે આવી વ્યક્તિ અભ્યાસ અને આજીવિકા માટે મોટા શહેરમાં જાય ત્યારે પેલા વતન માટે, શૈશવ માટે, સ્વાભાવિક રીતે હિજરાય. એ જીવ નગરસંસ્કૃતિને સ્વીકારી ન શકે. નગરસંસ્કૃતિમાં જીવે તો પણ એનું ચિત્ત તો આરણ્યક સંસ્કૃતિમાં જ રચ્યુંપચ્યું રહે. એ નગરસંસ્કૃતિ સાથે સમાધાન ન કરે, એની ગમે તેટલી સિદ્ધિઓ હોય તો પણ અંજયા વિના અળગો સરી જાય, પ્રકૃતિમાં, શૈશવમાં, દંતકથાઓવાળા વિશ્વમાં ખોવાઈ જાય. પણ સાથે સાથે આવી વ્યક્તિ સર્જક હોય તો એ પોતાના ભૂતકાળને પલાયનવાદના સાધન તરીકે પ્રયોજવાને બદલે પોતાની આગવી સૃષ્ટિની સામગ્રી તરીકે એનો ઉપયોગ કરવાનું વધુ પસંદ કરે. આપણી નગરસંસ્કૃતિની વિશેષતા તો મૂલ્ય હાસ કરવાની શક્તિમાં છે. એટલે નષ્ટ થઈ ગયેલા મૂલ્યો પાછળ માત્ર આંસુ સારીને બેસી રહેવાને બદલે એ મૂલ્યો ક્યાં હતાં, એ ભૂતકાળ કયો હતો, આ વર્તમાનમાં ટકી રહેવા માટેની ભૂમિકા કઈ છે એની શોધ કરવાની ફરજ દરેક સર્જકની બની રહે છે. આ ફરજ સુરેશ જોષી ચૂક્યા નથી.” – શિરીષ પંચાલ

(‘માનીતી’ – ‘અણમાનીતી’, પૃ. ૧૨૭-૧૨૮)

‘ગોવાલણી’ થી ‘ગૃહપ્રવેશ’ ના વચગાળાના ચાર દાયકામાં આપણી વાર્તામાં રંગદર્શી – ભાવનાવાદી – મનોવૈજ્ઞાનિક અને વાસ્તવવાદી વલણો જુદાં જુદાં સ્તરે અને જુદાં જુદાં તબક્કામાં પ્રવર્ત્યાં હતાં. એમાં શિષ્ટભાષા અને શિષ્ટ સમાજ કેન્દ્ર સ્થાને રહ્યાનું દેખાય છે, એ જ રીતે તળપદ જીવન અને લોકબોલીના પ્રયોગો કરતી વાર્તાઓ પણ પોતાનું સ્થાન મેળવતી જોવા મળે છે.

૧૯૯૫ પછી ગુજરાતી વાર્તાની દ્રષ્ટિ અને સૃષ્ટિ બેઉમાં કેટલાંક મૂળગામી પરિવર્તનો આવ્યા છે. આ જ ગાળામાં ૧૯૪૫ થી ૧૯૫૫ – જયંતિ દલાલની વાર્તાઓ પરંપરાના ઢાંચામાં રહીને પણ ચીલો ચાતરે છે. એમાં વાતાવરણ તથા સૂક્ષ્મ સંચલનોનું આલેખન, સંકેતો અને પ્રતીકે રચવાનું વલણ ધ્યાન ખેંચવું હતું. સંક્રાંતિનો અનુભવ જયંત ખત્રીની વાર્તાઓમાં દેખાય છે.

શ્રી જયંતિ દલાલ અને જયંત ખત્રીની વાર્તાઓમાં આપણી વાર્તા કરવટ બદલે છે. સામગ્રી સંવેદન અને રજૂઆત ઉભયમાં નાજુક કહેવાય એવું પરિવર્તન દેખાય છે. આ જ સમયમાં યંત્રવિજ્ઞાન, ઉદ્યોગીકરણ,

શહેરીકરણ અને મૂલ્યહાસ પારખી ગયેલા સુરેશ જોષી પશ્ચિમના સાહિત્યનો પણ પ્રભાવ ઝીલે છે. સુરેશ જોષી નવી વાર્તાની વિભાવના લઈને આવે છે.

સુરેશ જોષીની મોટા ભાગની વાર્તાઓ ૧૯૯૫ થી ૨૦૧૫ના ગાળામાં રચાયેલ છે. કુલ વીસેક વર્ષના ફલકમાં એમણે બાસઠ-ચોસઠ જેટલી વાર્તાઓ આપી હતી. એમનાં સંગ્રહો : ‘ગૃહપ્રવેશ’ (૧૯૯૫), ‘બીજી થોડીક’ (૧૯૫૮), ‘અપિ ચ’ (૧૯), ‘ન તત્ર સૂર્યોભાતિ’ (૧૯) અને ‘એકદા નેમિષારણ્યે’ (૧૯૮૧), એમની ગાળેલી વાર્તાઓ (સંપા. શિરીષ પંચાલ), ‘માનીતી-અણમાનીતી’ માં છે.

સુરેશ જોષી આધુનિકતાવાદી સર્જક તરીકે નોખું સંવેદનવિશ્વ ધરાવનારા વાર્તાકાર રહ્યા છે. એમની સંવેદનાનું જગત સ્વાભાવિક રીતે જ વૈચ્છિકતા તરફ ટળેલું છે. ચંત્રવિજ્ઞાન, શહેરીકરણ, ગ્રામજીવનથી દૂર કૃતક શહેરીજીવનની એકવિશ્વતામાં જીવવાનું, મૂલ્યહાસની સ્થિતિઓ, માનવસંબંધોની પોકળતા જેવાં પરિબળોથી સુરેશ જોષીનું સંવેદનવિશ્વ ઘડાયેલું છે. સુરેશ જોષીની વાર્તાઓમાં કેટલાંક નિશ્ચિત સંવેદનોનો ભાવ વ્યાપાર વર્ણવાયો છે.

પ્રેમ : સ્ત્રી-પુરુષ સંબંધો : મોટે ભાગે મૌનમાં જ અભિવ્યક્તિ પામતો અને છેવટે વેદના - પીડામાં પર્યાવસાન પામતો પ્રેમ.

વેદના : હોવાપણાની પીડી, ચાહ્યાની, સંબંધોની છલનાની પીડા, નિર્ભાગિત પછી ચ આ પૃથ્વીલોકમાં અવશપણે જીવ્યા કરવાની સખરૂપ પીડા.

અંધકારનું સંવેદન : આ અંધકાર જ પ્રકૃતિ અને વૃત્તિ માટે જવાબદાર છે. અંધકાર વૃત્તિનું પણ પ્રતિક બને છે.

એકલતાનો બોધ, શુન્યતાનો અનુભવ, હતાશા અને વિરતિનો ભાવ : આધુનિક બૌદ્ધિકની આ સંવેદના છે.

મૃત્યુબોધ : હયાતીને મીટાવતું ને જીવનને પ્રત્યેક પળે અર્થશૂન્ય બનાવવા મથતું મૃત્યુ : ભારતીય વિચાર-દર્શનની પરંપરામાં અને અસ્તિત્વવાદી ચિંતકોની માન્યતા પ્રમાણે સુરેશ જોષી મૃત્યુને જોતા - વર્ણવતા લાગે છે.

સુરેશ જોષીએ એમના સમયને વૈશ્વિક સંદર્ભોમાં ઓળખવાની મથામણ કરી હતી. જીવનને એમણે વૈશ્વિક સંદર્ભોમાં જોયું હતું. પોતાના વિચાર જગતમાં પણ વૈશ્વિક આબોહવા હતા. એમના સમકાલીન વાર્તાકારોમાં મધુ રાયનું સંવેદનવિશ્વ ઘણું અંશે સુરેશ જોષીના ભાવવિશ્વને મળતું આવે છે. સુરેશ જોષીની વાર્તાઓમાં ચૈતસિક સંચલનોનું આલેખન ધ્યાનાર્હ છે. એમની વાર્તાઓના વિશ્વમાં અનેક ઢંઢો છે, ભાતભાતની સંનિધિઓ રચાયેલી છે. એમનામાં સંનિધિકરણ કાંઈ વાર્તારચના પૂરતું મર્યાદિત છે એમ ના કહેવાય : વિચાર, સામગ્રી, સંવેદના, પરિસર, રજૂઆત અને ભાષામાં પણ અનેકવિધ સંનિધિઓ પમાય છે.

પરંપરાગત વાર્તા અને તેની સંવેદનાની સામે સુરેશ જોષીની વાર્તારચના અને સંવાદના જગત સંનિધિરૂપે જ મુકાતું પમાશે. આપણા સમયની જડ, બરડ અને કઠોર વાસ્તવિકતાની સામે એમણે ભય જગવતી, અદ્ભૂતમાં લઈ જતી કપોલકલ્પિતની સૃષ્ટિ રચી છે. દા.ત. : રાક્ષસ, અગતિગમન, કથાયક વગેરે.

કહેવાતી નાગરિક ભદ્રતા, દાંભિકતાની સામે એમણે રોમેન્ટિક અભિગમૂક્યો છે. દા.ત. લાભશંકર જૂથની વાર્તાઓ કે એક મુલાકાત વગેરે. ભૂતકાળની સામે કે સાથે વર્તમાનની ટક્કર. સાંપ્રત સાથે બહુગમતો વ્યથિત મૂકીને સંઘર્ષને આલેખવાનું વલણ. ખાલી વર્તમાન સામે ભર્યોભાદર્યો ભૂતકાળ... દા.ત. એકદા નેમિષારણ્યે.

મીથ - પુરાકથાઓની સમૃદ્ધ ભૂતકાળની સામે ખંડિત અને વિખરાયેલું જગત... છિન્ન એવું વર્તમાન જીવન. દા.ત. ‘કૂર્માવતાર’, ‘પ્રત્યાખ્યાન’, ‘થીંગડું’ વગેરે.

ચંપ્રચેતના અને આધુનિકતાનાં રૂપાળાં આવરણોની સામે પ્રત્યક્ષ જીવનને પામવાની આસક્તિ, અસલને માણવાની વૃત્તિ... દા.ત. લોહનગર

સંસ્કૃતિની સાથે વકરેલી વિકૃતિઓ, પ્રકૃતિઓ ધ્વંસ અને જીવનમાં વેરાનતાનો અનુભવ

અભિવ્યક્તિની વિવિધ તરેહો

ઘટનાનું તિરોધાન કરવું. ઘટનાને કથાકથનના દ્રાવણમાં ગાળી - ઓગાળી દેવી. પ્રસંગો કે ઘટનાઓ જેવાં ને તેવાં રૂપે નહીં પણ તેને ઉચિત દ્રષ્ટિકોણથી જોઈને ચિત્તસંચલનો રૂપે ગુંથવા.

કલ્પનોની શ્રેણીઓ દ્વારા કથ્યને સઘન અને પ્રભાવક બનાવવું.

પ્રતીકોની મદદથી કહેવાની વાતને વધુ ધારદાર રીતે અને ઓખેકટીવ કો - રીલેટીવની ભૂમિકાએ જઈને નિરૂપવી. ક્યારેક આખી વાર્તાજ પ્રતિકરૂપ બની રહે છે. દા.ત. 'લોહનગર', 'કુરુક્ષેત્ર' માં પણ એવી ગુંજાશ છે... ને 'થીગડું' માં પ્રતીક બે બાજુ ગતિ કરીને ઉપકારક બને છે.

સામગ્રીનો ભાર નહીં પણ એથી જાગેલાં મનનાં, ચિત્તનાં સંચલનોનું નિરૂપણ કરવાની રીતિ. ક્યારેક અમૂર્તને વધુ સેપર્શક્ષમ બનાવવાનું વલણ તો ક્યારેક ચૈતસિક સંચલનો દ્વારા જુદા જ રૂપે દર્શાવવાનું વલણ... દા.ત. રાક્ષસ, વરપ્રાપ્તિ, ગૃહપ્રવેશ, સાત પાતાળ... જેવી કૃતિઓ...

કપોલકલ્પિતનો વિનિયોગ: કથાયક્ર, અગતિગમનમાં છે તે રીતિનું આલેખન.

લોકકથા, પરંપરાગત કથાકથન પદ્ધતિ, પરીકથા - વગેરેની રચનાશૈલીનો વિનિયોગ કરીને વાર્તા માંડવી.

સંનિધિકરણો રચવાં દા.ત. થીગડું, જન્મોત્સવ વગેરેમાં છે. અહીં પરિસ્થિતિઓ રચીને નવા અર્થસંકેતો ઉભારવાનું આ વલણ ધ્યાનાર્હ ઠરેલું છે.

સુરેશ જોષીની વાર્તાઓને સંવેદન તથા અભિવ્યક્તિની ભૂમિકાએ તપાસીએ.

'થીગડું' વાર્તા પ્રભાશંકરના એકાકી જીવનને રજૂ કરે છે. આ કૃતિના સંવિધાનમાં બે ભિન્ન વૃત્તાંતોનું સંયોજન છે. આ સંયોજન જેટલું કલાત્મક છે, તેટલું જ અર્થસંપન્ન છે. પ્રભાશંકરના એકાકી જીવનની જ આ વાત હોત તો કદાચ એટલી ગંભીર ન પણ બનત, પરંતુ એની સાથે રાજકુમાર ચિરાયુની દંતકથાનો વિનિયોગ કરવામાં આવ્યો છે. આ દંતકથાને કારણે કૃતિને નવું જ પરિણામ મળે છે. બાદ ચિરાયુની દંતકથા આવે છે, જે વાર્તાને નવું જ પરિણામ આપે છે. પ્રભાશંકરે ફાટેલા કોટને બખિયા ભરવાની થોડી પ્રવૃત્તિ કરી માત્ર એટલી જ ક્રિયા. પણ એ થોડીક મિનીટોમાં જ પ્રભાશંકરના જીવનની કર્ણાતા વ્યક્ત થઈ જાય છે. અંધારા ઊતરવાની ઘટના સાથે આ વાર્તાનો આરંભ થાય છે તે પણ સૂચક છે. આ વાર્તામાં જે અંધકાર અને દીવાનો પ્રકાશ છે તે આગવું વાતાવરણ રચી આપે છે.

'થીગડું' વાર્તામાં કપોલકલ્પના જેવી રચનાપ્રયુક્તિનો વિનિયોગ છે. પ્રભાશંકરની વાતને ઉપસાવવા માટે ચિરાયુની દંતકથાનો વિનિયોગ થયો છે. આ ચિરાયુની દંતકથા દ્વારા જ પ્રભાશંકરની વેદના પ્રગટ થાય છે. ચિરાયુની કથા આપણા બધાની પરિસ્થિતિની ધોતક બનતી હોવાને કારણે અને પ્રભાશંકરના જીવનની ઘટનાઓ સાથે ગુંચાઈ જતી હોવાને કારણે એ સ્થળ કાળની સીમાને અતિક્રમી જાય છે. ('માનીતી-અણમાનીતી' શિરીષ પંચાલ)

'જન્મોત્સવ' એ ;ગૃહપ્રવેશ;ની જ પ્રથમ વાર્તા છે.; જન્મોત્સવ;માં પણ બે વાર્તાઓ છે જે એક સાથે ચાલે છે. આ વાર્તામાં વર્ગ વિષમતા જોવા મળે છે. સુમન શાહ કહે છે તે પ્રમાણે " 'જન્મોત્સવ'માં બેય ઘટનાઓને એકી સાથે નિરૂપવામાં વાર્તાકારની શક્તિઓ સક્રિય બની છે. બે ભિન્ન સ્થળની સહોપસ્થિતિ અને જેના વિસ્ફોટથી વ્યંગનું એક તેજસ્વી વર્તુળ સ્ફુરી રહે તેવી વિષમ પરિસ્થિતિઓનું સન્નિધિકરણ અગાં ટેક્નિક વડે સિદ્ધ કરવામાં આવ્યું છે." ('સુરેશ જોષીથી સુરેશ જોષી', પૃ. ૧૬)

આ પ્રતિભાવ સાથે સંમત થયા પછી પણ કહેવાનું થાય છે કે અહીં રચાયેલી સંનિધિ પ્રમાણમાં બોલકી છે. સુરેશ જોષીની વાર્તાસૃષ્ટિમાં ઊંડે ઊતરીને જોઈએ તો સમજાય છે કે, એમની વાર્તાઓમાં પ્રયોગો ને નવતા તરફની ગતિ હોવા છતાં એમાં પરંપરાગત કથન – વર્ણન રીતિનું અનુસંધાન છે. ‘વેશાખ સુદ અગિયારસ લ્યો કે ‘દ્વિરાગમન’ લ્યો... પરંપરાની રીતિ સાથેનો સંપૂર્ણ વિચ્છેદ હજી થયો ન હતો... થતો જતો હતો. થીંગડું માં પણ કલ્પન-પ્રતિકોનો વિનિયોગ બાદ કરતાં પરંપરાનું પાકું અનુસંધાન છે.

‘ભય’ વાર્તા એ ‘ઘોષિતા’ નામની યુવતીની વાર્તા છે. કાફકા વગેરે પશ્ચિમી સર્જકોનો પ્રભાવ સુરેશ જોષી ઉપર પડેલો છે. આ વાર્તાના જીવનમાં જડતા, ચંત્રયુગે રચેલી ભ્રમજાળ, રહસ્યોનું જગત, ગમે ત્યારે બદલાઈ જતાં લોકોનો નિર્દેશ છે. નાયિકાના ભય પાછળ ઊભેલાં એ પરિબળો છે. ચારે બાજુ જગત છે પણ નાયિકાને એમાં ગમતું નથી. પહાડો ત્યાં ને ત્યાં જડવત છે. દરિયો ચંચળ છે પણ ત્યાંજ ઊછળીને ફસડાઈ પડે છે. નાયિકાને તો વ્હેતી નદી ગમે છે... જાણે એ વ્હેતા જીવનસંવેદનનો, મોકળાશનો, યાત્રાનો એ રોજની નવતાનો સંકેત કરે છે.

શિરીષ પંચાલ કહે છે, આ ‘લોહનગર’ આજના ‘મહાનગર’નો પર્યાય બની રહે છે. અહીં માતાનું હાલરડું નહીં, બાળકના હાસ્ય નહીં, પ્રેમાઓના પ્રણયાલાપ નહીં, ગાયોનું ભાંભરવું નહીં, વૃક્ષોનો પર્ણમર્મર નહીં, વાયુનો સંચાર નહીં, ‘આ નહીં’ ના પુનરાવર્તનનો જે શૂન્ય પ્રગટાવે છે તેમાં જુગુપ્સાનું તત્વ ઉમેરવામાં આવ્યું છે. બે ઉપમાઓ વડે જાણે પૃથ્વીના અંગ પર પડેલું ધારું અને એ ચંદ્રના પ્રકાશમાં કોઈ વિશાળકાય પિશાચનું મસ્તક’ આ રીતે અદ્ભૂત અને ભયાનકતા વિનાની આપણી આંધળી અને જડ દુનિયા લોહનગર તરીકે આલેખાઈ છે. (‘માનતી – અણમાનીતી’, પૃ. ૧૪૭)

‘ગૃહપ્રવેશ’માં પત્નીના છળની અને પતિના ભ્રમની વાત છે. પતિને એક દિવસ પોતાની પત્નીની સાથે બીજો યુવક છે એવો આભાસ થાય છે. આ આભાસ જોઈને તે ઘરની બહાર નીકળી જાય છે. એનો મિત્ર એની આવી હાલતમાં એની મદદ કરે છે. મિત્ર એને લઈને એના ઘરે જાય છે. મિત્ર તેના ઘરમાં પહેલો પ્રવેશ છે. પછીથી તે ઘરમાં જાય છે ત્યારે એને લાગે છે કે પોતે બહાર રહી ગયો છે, અને માત્ર એનો પડછાયો ઘરમાં પ્રવેશ્યો છે. વાર્તામાં રચનારીતિ, ભાષાસંકેતો, બદલાવાની અહીંથી શરૂઆત થાય છે.

‘દ્વિરાગમન’માં વર્તમાન જીવનની જડતા, સંવેદન જડતાની સામે અચલઆવેગ- પ્રેમેચ્છા મૂકાઈ છે. સાંપ્રતજીવનની કઠોરતાઓ વચાળે માણસ લાગણીઓને વીસરી ચૂક્યો છે – એની પ્રાપ્તિ માટે એ ઝૂટે છે ને છેવટે એ સ્વપ્નમાં મળે છે. માણસને એમ પ્રતીત થાય છે કે ના, આ બરાબર નથી, પણ આમ થવું જોઈએ. હર્ષદરાયનું માનસ પરિવર્તન દ્વિરાગમનને શક્ય બનાવે છે. વાર્તામાં સામે ઘરે થતું લગ્નને નવદંપતી દર્શાવીને કે રામાયણના સંદર્ભો વણી લઈને વાર્તાકારે સંનિધિકરણ દ્વારા વાર્તાને વ્યંજનાગર્ભ દ્વારા બનાવી છે.

‘કપોલકલ્પિત’ વાર્તામાં પરીલોક જેવું જ વાતાવરણ છે. આ વાર્તા જ એક ફેન્ટસી છે. આ વાર્તામાં ઘટના જેવું કંઈ છે જ નહીં. કલ્પનોથી જ વાર્તાનું જગત રચાયું છે. દિલાવરસિંહ જાડેજાના મત પ્રમાણે કવિતા, વાર્તા તથા લલિત નિબંધના ત્રિભેદે ઊભી રહેતી હોય એવી કપોલકલ્પિત મળે છે. (‘વિશ્વમાનવ’, જૂન ૧૯૭૬)

‘રાક્ષસ’ વાર્તા પણ કપોલકલ્પિત વાર્તાની જેમ ફેન્ટસી છે. પરંતુ આ વાર્તામાં ભૂત, સ્મશાન વગેરેની વાતો છે. આ વાર્તામાં કપોલકલ્પનાનો વિનિયોગ નાયકના સંસ્મરણરૂપે થયો છે. નાયકના સંસ્મરણ વડે જ કપોલકલ્પનાનું વિશ્વ રચાય છે. આજે જ્યારે નાયિકા ક્ષયથી પીડિત છે ત્યારે નાયક દવાખાનામાં મળવા જાય છે. એને યાદ આવે છે કે બાળપણમાં એકવાર નાયિકાએ નાયકની બારીએ કાંકરો મારી એને બોલાવ્યો હતો. આજે જ્યારે એ દવાખાનામાં એને મળવા ગયો છે ત્યારે નાયિકા મોસંબીના બી બારીએ

મારે છે. અને પોતાની આંગળીથી નાયકના હાથ પર લખે છે : રાક્ષસ.

સુરેશ જોષીની વાર્તાઓનો અભ્યાસ કરતાં ખ્યાલ આવે છે કે પરંપરાગત વાર્તા કરતાં એ સંવેદન અને અભિવ્યક્તિની રીતે જે જુદી પડે છે એતો ખરું જ, ઉપરાંત સ્થળકાળ, પાત્ર, પરિવેશ, ઘટના અને આકૃતિવિધાનની રીતે પણ જુદી પડે છે. સમાજના અંધનો, નીતિના ખ્યાલો, દંભ, જુહાણાં, કહેવાતી ભદ્રતા - બધું તોડીને સુરેશ જોષીના પાત્રો પોતાને પામવાની દિશામાં પ્રસ્થાન કરે છે.

‘કૂર્માવતાર’, ‘વરાહાવતાર’, ‘વામનાવતાર’ ત્રણેય વાર્તાઓમાં વાર્તા સાથે અવતાર કથા માર્મિકરીતે ગુંથાઈ છે. અહીં પણ પ્રતીકો, કલ્પનોની સૃષ્ટિ આસ્વાદ્ય છે. ‘બે ચુંબનો’ પણ ધ્યાનપાત્ર વાર્તા છે. તો ફ્રેન્ટસીનો જેમાં સાદંત ધ્યાનપાત્ર વિનિયોગ કરાયો છે. એવી ‘અગતિગમન’ વાર્તા પણ સુરેશ જોષીની ઉત્તમ વાર્તાઓમાં સ્થાન પામેલી છે. હજુ બહુ સ્ટેન્ડે લાઈનમાં ઊભેલો વાર્તાનાયક બસ પ્રવાસ કરે છે - ને ‘ફ્રેન્ટાસ્ટિક’ વિશ્વ અનુભવે છે. એમાંય વર્તમાન જીવનનાં ભય, એકલતા, શૂન્યતા, સંકુચિતતા, બે માણસો વચ્ચે પ્રત્યાયનનો તદ્દન અભાવ જેવી અનેક વિગતો સૂચક રીતે અભિવ્યક્તિ પામે છે. એકદા નૈમિષારણ્યે વાર્તા પણ કથનરીતિની દ્રષ્ટિએ મધ્યકાલીન કથાકથનનો પ્રયોગ કરે છે. અભિસાર, વીરાંગના, ઝેર - જેવી વાર્તાઓ પણ વાર્તાકારની કોઈક ને કોઈક મુદ્દાથી નવો પરિચય આપનારી બની રહે છે. સુરેશ જોષીની વાર્તાઓમાં સૂક્ષ્મ સંવેદનાનો મહિમા વધારે છે.

પ્રતીક - કલ્પનનો વ્યાપક પ્રયોગ, સંનિધિકરણની ટેકનિક, પ્રયોગશીલ રચનારીતિ, ભાષાસંરચનામાં સૂક્ષ્મ સ્તરો, ઘટનાનું તિરોધાન, અમૂર્તતાને આલેખવાની વિભિન્ન તરકીબો, કળાત્મકતાવાળા વણાટની ચીવટ, ફ્રેન્ટસી, દંતકથા - પરિકથા - લોકકથાનો કે એવી રીતિનો પ્રયોગ - ઇત્યાદિ રચનારીતિના પ્રયોગોથી સુરેશ જોષીનું વાર્તાવિશ્વ પુરોગામીઓથી સાવ ભિન્ન સ્તરે ઊંચકાય છે.

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HINDI

वैदिक परम्पराओं में अंतर्निहित वैज्ञानिकता

जितेन्द्र कुमार तिवारी

शोध सारांश

वेदयुगीन आर्यों की धारणाओं एवं परम्पराओं में सदैव ही कर्मतत्त्व को प्रधानता प्रदान दी गयी तथा निष्ठापूर्वक सत्कर्म पर चलने का मार्ग प्रदर्शित किया गया है। इसी कर्मतत्त्व की प्रधानता के कारण ही वे आज भी मान्य हैं। उनकी धारणाओं एवं परम्पराओं को आज न केवल भारतवर्ष अपितु संसार के अनेक देशों में सम्मान दिया जा रहा है। कर्मतत्त्व अर्थात् अपना कार्य करना। आश्रम व्यवस्था के माध्यम से व्यक्ति का मानसिक, बौद्धिक, शारीरिक और आध्यात्मिक उत्थान होता था। आश्रम व्यवस्था के अंतर्गत संस्कारों का अनुपालन किया जाता था। संस्कारों के पीछे छुपी हुई वैज्ञानिकता किसी परिचय की मोहताज नहीं है। संस्कारों का योगदान मनुष्य के आध्यात्मिक जीवन के अतिरिक्त लौकिक जीवन के साथ भी रहा है। वैदिक उपासना पद्धति पूर्णतः वैज्ञानिक थी। वैदिक देवमंडल में सम्मिलित अधिकांश देवी-देवताओं के मूल तत्त्व, पंच-तत्त्व (Five-element), अथवा जीवन के लिए आवश्यक तत्वों (Elements) का प्रतिनिधित्व करते थे। यज्ञ करने के पीछे स्पष्ट वैज्ञानिक कारण थे। यज्ञ, ध्वनि, वायु - प्रदूषण तथा अनेक प्रकार की बीमारियों के निवारण के साथ ही व्यक्तियों का मानसिक-प्रदूषण, कुप्रवृत्तियाँ, मानसिक-विकार, कुत्सित-विचार, वासनाएं आदि भी दूर करने में सहायक होते थे। वैदिक परम्परा में सर्वाधिक प्रसिद्धि योग को प्राप्त हुई। योग के अंतर्गत - ध्यान सबसे अधिक महत्वपूर्ण और लाभदायक अंग सिद्ध हुआ। वैज्ञानिकों के अनुसार भी इसके असंख्य लाभ हैं। वस्तुतः हमारे मंत्रदृष्ट ऋषियों ने युगों-युगों पूर्व जो नियम स्थापित किये, वो अपनी वैज्ञानिकता के कारण ही आज वैदिक परम्पराओं के रूप में परिवर्तित हो गए और आज भी शोध का विषय बने हुए हैं।

Key Words: वेद, वैदिक-परम्पराएं, वैदिक- मंत्र, वैज्ञानिकता, आश्रम-व्यवस्था, संस्कार, पंच-तत्त्व, यज्ञ, ध्यान-योग।

वेदयुगीन आर्यों का जीवन के प्रति अत्यंत सकारात्मक दृष्टिकोण था। उनकी पूजा पद्धति में जीवन के प्रति निष्ठा, आस्था और अनुराग होता था। वे अपनी कर्मठता और एकनिष्ठता के आधार पर समन्वय और अनुशासन का अनुकरण करते थे। वस्तुतः वे प्रवृत्तिमार्गी थे, निवृत्तिमार्गी नहीं। उनका धर्म, परम्पराएं अथवा जीवन- दर्शन कर्मठता और क्रियाशीलता पर आद्धत था तथा वे सर्जना पर विश्वास रखते हुए प्रवृत्तिमार्गी थे। उनकी धारणाओं एवं परम्पराओं में सदैव ही कर्मतत्त्व को प्रधानता प्रदान की गयी तथा निष्ठापूर्वक सत्कर्म पर चलने का मार्ग प्रदर्शित किया गया है। इसी कर्मतत्त्व की प्रधानता के कारण ही वे आज भी मान्य हैं। उनकी धारणाओं एवं परम्पराओं को आज न केवल भारतवर्ष अपितु संसार के अनेक देशों में सम्मान दिया जा रहा है। कर्मतत्त्व अर्थात् अपना कार्य करना। जो कि प्रत्येक प्राणी का, मनुष्य का यहाँ तक कि प्रत्येक वस्तु का, धातु का, पदार्थ का अपना गुण-धर्म होता है। इस स्व धर्म पालन की अवधारणा आज भी इसलिए अवधार्य है क्योंकि यह पूर्णतः अपनी वैज्ञानिकता के कारण मान्य है। भारत विश्व के अनेकानेक देशों में अपनी इन्हीं परम्पराओं के कारण ही सदियों से अपनी सर्वोच्चता स्थापित करता रहा है और आज भी ख्याति बटोर रहा है। वस्तुतः हमारे मंत्रदृष्ट ऋषियों ने युगों-युगों पूर्व जो नियम स्थापित किये, वो अपनी वैज्ञानिकता के कारण ही आज वैदिक परम्पराओं के रूप में परिवर्तित हो गए और आज भी शोध का विषय बने हुए हैं।

वैदिक परम्पराएं वे क्रियाकलाप थे जिनके द्वारा प्रत्यक्ष अथवा अनुमान द्वारा अगम्य या अबोध तत्वों का सुमगमतापूर्वक अध्ययन किया जाता था। यही प्रवृत्ति उनकी वैज्ञानिकता सिद्ध करती है और यही उसका प्रामाण्य भी है। जिस प्रकार लौकिक वस्तुओं के साक्षात्कार के लिए चक्षुः की आवश्यकता होती है उसी प्रकार अलौकिक तत्वों के रहस्य को जानने के लिए वेद की अपेक्षा होती है। इसीलिए मनु ने वेद के लिए कहा है कि वह पितृगण, देवताओं और मनुष्यों का सनातन और सर्वदा विद्यमान रहनेवाला चक्षुः है और यह भी कहा कि पृथक-पृथक चारों वर्ण, चारों आश्रम तथा भूत, भविष्य और वर्तमान वेद से ही प्रसिद्ध होते हैं। यही कारण है कि युगों-युगों से वेद सम्पूर्ण विश्व के लिए अध्ययन का विषय बने हुए हैं। अनेक देशों में इन पर शोध कार्य हो रहा है। यहाँ पर इन्हीं वैदिक परम्पराओं में अंतर्निहित वैज्ञानिकता विषयक तथ्यों पर प्रकाश डालने का प्रयत्न किया जायेगा।

आश्रम-व्यवस्था-

जीवन के विविध पक्षों का विकास आश्रम के माध्यम से होता था। आज भी किसी न किसी रूप में व्यक्ति इस संकल्पना का परिपालन करता है, यद्यपि वर्तमान परिप्रेक्ष्य में व्यक्ति आश्रम के अनुसार निर्धारित आयु को ठीक तरह से नहीं निभा पा रहा है किंतु सही अर्थ में आज भी युवाओं को माता-पिता लगभग २५ वर्षों का समय देते हैं कि तब तक अपना भविष्य बना लो, जो भी स्वप्न पूरा करना है कर लो फिर हम तुम्हारा विवाह कर देंगे। कहने का तात्पर्य यह है कि आज भी लगभग २५ वर्ष की अवधि शिक्षा, व्यवसाय अथवा नौकरी की दिशा निर्धारित करने के लिए पर्याप्त मानी जाती है। उसके पश्चात जब व्यक्ति जीविकोपार्जन के लायक हो जाता है तो फिर गृहस्थ जीवन में प्रवेश करता है, फिर संतानोत्पत्ति द्वारा अपने पूर्वजों की परम्परा का निर्वाहन करता है, समाज का एक सक्रिय एवं अविभाज्य अंग बनकर अपनी भूमिका का निर्वाहन करता है। व्यक्ति जब ५० वर्ष का हो जाता है तो वह फिर अपने बच्चों को अत्यधिक महत्व देता है, वह उन्हें सक्रिय एवं समाज का उत्तरदायी नागरिक बनाने का प्रयत्न करता है और स्वयं थोड़ा उदासीन होने लगता है अपनी संतानों के विवाहोपरांत व्यक्ति स्वयं को राग-द्वेष से विलग करने का प्रयत्न प्रारम्भ करता है और संतान के जीवन में अनावश्यक हस्तक्षेप नहीं करता है और जीवन के अंतिम चरण में स्वयं को पूरी तरह से निर्लिप्त बनाने का प्रयत्न करता है। ब्रह्मचर्य, गृहस्थ, वानप्रस्थ और संन्यास आश्रमों के माध्यम से व्यक्ति का मानसिक, बौद्धिक, शारीरिक और आध्यात्मिक उत्थान होता है तथा उसके जीवन को परिपक्व और वैज्ञानिक आधार प्राप्त होता है। वैज्ञानिकता के दृष्टिकोण से यदि देखें तो जीव विज्ञान के अंतर्गत अंतःस्त्रावी तंत्र के अनुसार जीवन के आरम्भिक वर्षों में ऐसे हार्मोस उत्सर्जित होते हैं कि व्यक्ति जो भी चाहे बहुत आसानी से सीख सकता है अर्थात् सीखने की प्रक्रिया (Learning Process) बहुत तेज होती है। किशोरावस्था की वय में उसके अन्दर जो उथल-पुथल की अवस्था होती है उस समय उसको एक सही मार्गदर्शन की आवश्यकता होती है। व्यक्ति का सम्पूर्ण विकासकाल में यदि सही संस्कार समाहित हो जायें तो वह व्यक्ति देश का एक आदर्श नागरिक बन सकता है। एक निश्चित समय तक व्यक्ति अपनी शारीरिक आवश्यकताओं को नियंत्रित कर चुकने के उपरांत अपनी यौन-इच्छाओं एवं मानसिक आकांक्षाओं की पूर्ति हेतु गृहस्थ आश्रम में प्रवेश करता है, इसी क्रम से वह अपना सम्पूर्ण जीवन व्यतीत करना चाहता है। वर्तमान में Psychology of learning के अंतर्गत Motivation के अंतर्गत Maslow 's Theory of Self- Actualization को अत्यंत महत्वपूर्ण माना जाता है, जिसको वैदिक परिपाटी ने कई सहस्र वर्षों पूर्व ही प्रायोगिक रूप से अपनाया हुआ था।

संस्कार व्यवस्था-

आश्रम व्यवस्था के अंतर्गत संस्कारों का अनुपालन किया जाता था। संस्कारों के पीछे छुपी हुई वैज्ञानिकता किसी परिचय की मोहताज नहीं है। संस्कारों का योगदान मनुष्य के आध्यात्मिक जीवन के अतिरिक्त लौकिक जीवन के साथ भी रहा है। व्यक्ति की जैविकीय समस्याओं का समाधान भी संस्कारों के माध्यम से होता रहा है। जिस समय प्रजनन विज्ञान और स्वास्थ्य विज्ञान का विकास भी नहीं हुआ था उस समय यह संस्कार ही व्यक्ति के जैविकीय ज्ञान के आधार थे। उस समय में आधुनिक समय की भाँति सूचना एवं प्रौद्योगिकी का विकास नहीं हुआ था किंतु मनुष्य की प्रजाति को उच्चकोटि का बनाने हेतु हमारे युगदृष्टा मनीषियों ने न केवल सोच विकसित कर ली थी अपितु प्रायोगिक ज्ञान के रूप में जन जीवन में लागू कर दिया था। यह शिक्षा संस्कारों के माध्यम से ही दी जा सकती थी। आज की तरह Gynecologists उपलब्ध नहीं होते थे। ऐसे में गर्भाधान, पुंसवन तथा सीमंतोन्नयन आदि संस्कारों से गर्भिणी स्त्री को शिक्षा मिलती थी जिससे कि वह गर्भावस्था के अनुरूप अपनी आवश्यकताओं की पूर्ति कर सके तथा स्वयं स्वस्थ रहते हुए एक स्वस्थ एवं सुन्दर शिशु को जन्म दे सके। पुंसवन संस्कार किसी भी कारण से होने वाले गर्भपात को रोकने के लिए था। यह संस्कार चन्द्रमा के पुष्य नक्षत्र में स्थित होने पर ही होता था तथा इसमें बरगद की छाल का उपयोग होता था। आज वैज्ञानिक रूप से प्रमाणित हो चुका है कि चन्द्रमा से आनेवाली किरणें अर्थात् चाँदनी हमारे मस्तिष्क में स्थित Limbic system and Frontal Loeb पर सीधा असर डालती हैं। और यह अंग हमारे अंतःस्त्रावी तंत्र (Endocrine System) को नियंत्रित करता है। आज भी हार्मोनल असंतुलन को पूरी तरह संतुलन में लाने के लिए चिकित्सा में Steroids के अतिरिक्त कोई भी तरीका नहीं निकल पाया है। इसी तरह सीमंतोन्नयन के अंतर्गत समस्त याज्ञिक अनुष्ठान के भी वैज्ञानिक आधार सिद्ध किए जा सकते हैं। साथ ही इसका वास्तविक उद्देश्य उसे शारीरिक श्रम से वर्जित करके शांति और सुविधा का वातावरण प्रदान किया जाता था ताकि वह शारीरिक और मानसिक स्वास्थ्यलाभ कर सके। इसी प्रकार जात कर्म में विशिष्ट प्रकार का स्नान, नामकरण में ग्रहों की पूजा-पद्धति तथा सकारात्मक ऊर्जा से युक्त नाम (Sound Energy) रखने की प्रथा, निष्क्रमण में सूर्योपासना, अन्नप्राशन, चूड़ाकरण, उपनयन... आदि सभी संस्कारों का वैज्ञानिक महत्व सिद्ध किया जा सकता है।

विवाह-व्यवस्था /गोत्र- परम्परा -

वैदिक परम्परा को माननेवाले आज भी सगोत्र विवाह को वर्जित मानते हैं। यद्यपि वेदकालीन समाज में यदा-कदा सपिण्ड –विवाह के उदाहरण भी मिलते हैं किंतु जब वैदिक साहित्य का परिशीलन किया गया तब इस प्रकार के विवाह का स्पष्ट निषेध किया गया है- गो.गू.सू., पितृप्र्यप्यस्सर्वा मातरस्तद्भ्रातरौ मातुलाः तस्तुता मातुलसुतास्तस्माता नोपयंतव्या। धर्मसूत्रों एवं स्मृतियों में भी सपिण्ड विवाह को वर्जित माना गया है- मेधातिथि-मनु. १.११६। इस परम्परा के पीछे भी वैज्ञानिक दृष्टिकोण ही परिलक्षित होता है। आज **D N A Analysis** से यह सिद्ध हो चुका है कि निकट रक्त संबन्धियों में होने वाले सम्पर्क से संतान में त्वरा, क्रूरता तथा अधीरता एवं अन्य कई प्रकार की विषमताएं उत्पन्न होती हैं जबकि अलग – अलग वंश के लोगों के सम्पर्क से अधिक मेधावी, प्रतिभाशाली एवं उच्चकोटि के गुणों का विकास होता है। वस्तुतः जैविकीय और रक्तिय दृष्टिकोण से बहिर्विवाह एक उदात्त और उत्तम व्यवस्था रही है जिससे स्वस्थ, सुन्दर और उच्चकोटि के गुणों से युक्त संतान की प्राप्ति होती थी। आज अनेक जीवशास्त्रियों ने इस व्यवस्था की प्रशंसा की है तथा यह मत व्यक्त किया है कि निकट संबन्धियों के बीच विवाह करने से संतानों में शारीरिक दोष आ जाते हैं जिनसे उनका स्वाभाविक विकास अवरुद्ध हो जाता है। इसके अतिरिक्त जाति समूहों में नैतिकता और सच्चरित्रता स्थापित करने के लिए भी यह विवाह-व्यवस्था अत्यंत लाभकारी रही है, जिसके परिणामस्वरूप रक्त- सम्बन्ध और अनाचार से भी बचाव होता रहा है। बहिर्विवाह- व्यवस्था से एक पीढ़ी को अपने दोष दूर करने का अवसर प्राप्त हुआ, क्योंकि रक्तसंबन्धियों के बीच विवाह होने से रक्त में परिवर्तन न होने के कारण एक पीढ़ी में रक्त दोष दूसरी पीढ़ी में निरंतर आते रहते हैं। आधुनिक समाज में शास्त्रियों ने इस व्यवस्था की प्रशंसा की और यह विचार प्रकट किया कि अंतर्विवाही रूढ़िवादी हैं जब कि बहिर्विवाही व्यवस्था समाज के लिए प्रगतिशील है। वस्तुतः बहिर्विवाही व्यवस्था समाज के लिए अत्यंत उपयोगी और लाभकारी रही है। जिससे सामाजिक विकास होता रहा है। इस प्रकार हिन्दू समाज में सगोत्र, सप्रवर और सपिण्ड विवाह पूर्णतः वर्जित माने जाते रहे हैं।

वैदिक उपासना पद्धति-

वैदिक परम्परा के अनुसार प्रकृति पूजा, याज्ञिक कर्मकाण्ड एवं योग को अत्यंत महत्त्व दिया गया है -

(अ) प्रकृति पूजा- वैदिक उपासना पद्धति के अंतर्गत प्रकृति पूजा, यज्ञ कर्म की प्रधानता दिखायी देती है। प्रकृति की अलौकिकता और अभिरामता के प्रति आर्यों का प्रारम्भ से ही आकर्षण था। प्राची में उदित होने वाले प्रातःकालीन सूर्य की अभिराम किरणों तथा रात्रि में सोम की सुधायुक्त शीतल रश्मियों को देखकर वे प्रफुल्लित हो गये। उन्होंने जाना और समझा कि उनके अनुग्रह के बिना समस्त संसार के क्रियाकलाप नहीं सम्पादित हो सकते थे और आज भी यह अनिवार्यता एवं उपयोगिता बनी हुई है। उन्होंने यह भी माना कि प्रकृति की शक्ति को देवता ही नियंत्रित करते हैं। अतः देवताओं को प्राकृतिक दृश्यों के अधिष्ठाता के रूप में माना और इस जगत् की उत्पत्ति के लिए ही उनकी कल्पना की गयी। ऋग्वेद में देवताओं का अनीश्वर रूपमें वर्णन किया गया है। उन्हें आतस्थिवांसः, (स्थिर रहनेवाले), अनंतास (अनंत), अजिरासः, उरुवः, विश्वतस्परि (संसार से ऊपर रहनेवाले) कहा गया है। ऋग्वेद, ५.४७.२ इसके साथ ही उनके सामर्थ्य और शक्ति का प्रतिपादन किया गया है। उनके तीन रूपों की चर्चा मिलती है-पहला स्थूल रूप(अथवा आधिभौतिकरूप), जो नेत्रों के सामने रहता है, दूसरा सूक्ष्म रूप (आधिवैदिक रूप) जो भौतिक इन्द्रियों से अग्राह्य तथा अतीत है और तीसरा आध्यात्मिक रूप जो अध्यात्म से आभासित होता है। ऋग्वेद के एक मंत्र में ज्योति के रूप में सूर्य के इन्हीं तीन रूपों का- उत, उत्तर और उत्तम रूप में वर्णन मिलता है।

“उद वयं तमस्परि ज्योतिः पश्यंत उत्तरम।

देवं देवता सूर्यगन्म ज्योतिरुत्तमम” ? (ऋग्वेद १.२०.१०)

सूर्य- की पूजा पाँच रूपों में की जाती थी - Fire Element

वरुण तथा आप – का अधिपति - Water Element

अग्नि – लौकिक एवं अलौकिक कार्यों के संपादन हेतु आवश्यक - Fire Element

सोम(चन्द्रमा)- जल का जनक - Water Element

वायु - मरुतों(पवन, हवा आदि का समानार्थी) का जनक- Air Element

पर्जन्य- मेघ , वृष्टि-देवता - Water Element

मरुत- वायु के विभिन्न स्वरूप (परिवार में १८० सदस्य) - Air Element

उषा देवी- प्रातःकालीन अधिष्ठात्री देवी (सूर्योदय के पहले की बेला) -Fire Element

अदिति- माता-पिता, पंचजन, देवता, आकाश आदि सभी रूप (सम्पूर्ण सृष्टि में व्याप्त)- Ether Element

सिन्धु देवी- सिन्धु नदी- Water Element

आख्यानी- वन देवी- Earth Element

सरस्वती देवी- मनुष्य की बुद्धि- Cranial capacity

ऋतु, वन-वृक्ष, पर्वत, नक्षत्र आदि

वैदिक देव मण्डल के अंतर्गत देवताओं के तीन वर्ग दिखायी देते हैं एक द्विव स्थानी (आकाश वासी) दूसरे अंतरिक्ष स्थानी और तीसरे पृथिवी स्थानी। इनका विस्तार से अध्ययन करने पर पता चलता है कि प्रत्येक देवी – देवता जीवन के लिए, किसी न किसी आवश्यक तत्व का प्रतिनिधित्व करते हैं। तत्कालीन समय में प्रकृति में संतुलन लाना हो, वातावरण में या फिर व्यक्ति के व्यवहार में- साधन वही थे। वैदिक क्रिया कलाओं को मनुष्य अपने जीवन में उतार ले इसलिए अनेक कहानियों एवं कपोल कल्पनाओं का भी जन्म हुआ। सभी को शास्त्रीय विधान से शिक्षा दे पाना सम्भव नहीं था इसलिए भय, कोप, दण्ड की अवधारणा भी लागू की गयी, ताकि सभी अपने – निर्धारित धर्म (नियमों) का अनुपालन करते रहें और प्रजा अर्थात् जन-सामान्य वर्ग भी स्वस्थ, सुन्दर, शांतिपूर्ण ढंग से जीवन व्यतीत करते हुए मोक्ष की ओर अग्रसर हो सकें।

(आ) यज्ञ -

वैदिक युग में यज्ञ की सर्वाधिक महत्ता थी जो व्यक्ति को पावन, पवित्र और कर्मठ बनाता था। यज्ञ की सम्पन्नता अग्नि से होती थी। अग्नि की प्रत्यक्ष शक्ति से वे भली-भाँति परिचित थे। अतः उन्होंने अग्नि की वृहद उपासना की। मंत्रों की सहायता से याज्ञिक कार्य किया जाता था तथा भिन्न सामग्रियों की सहायता से हव्य भी प्रदान किये जाते थे। घी, दूध, धान्य अथवा माँस की आहुति दी जाती थी तथा यह विश्वास किया जाता था कि अग्नि की ऊपर उठनेवाली लम्बी-लम्बी लपटें देवताओं तक पहुँचा देती हैं। यज्ञ करने के पीछे स्पष्ट वैज्ञानिक कारण थे यथा-

१. पंचविंश ब्राह्मण (१.८.४.१) में उल्लेख मिलता है कि यज्ञ सृष्टि का मूल था तथा देवता तक उससे शक्ति ग्रहण करते थे। इस कथन से भी यह सिद्ध होता है कि यज्ञ के द्वारा वातावरण (Atmosphere) में व्याप्त पंच महाभूतों (Five Element) में संतुलन स्थापित होता था (Environmental Balance)। वैदिक मंत्रों में निहित ध्वनि ऊर्जा से वातावरण में जो कम्पन (Vibrations) उत्पन्न होते थे, वे ऑक्सीजन में मिलकर मनुष्य के कानों तक और कानों से मस्तिष्क में पहुँचते थे। जिसके परिणामस्वरूप व्यक्ति के अन्दर सकारात्मक ऊर्जा एवं उत्साह का निर्माण होता था।

२. यदि पदार्थ (Matter) का अध्ययन करें तो अणु एवं परमाणु सदैव कम्पन की अवस्था में रहते हैं। अतः इस अवस्था में ऊर्जा को अवशोषित करते हैं और वैदिक मंत्र ऊर्जा को व्यवस्थित क्रम में स्थापित करते हैं। यदि समुचित स्वरांकन प्रक्रिया को ध्यान में रखते हुए शुद्ध उच्चारण किया जाय तो वेदों में उल्लिखित हजारों मंत्र निर्बाध रूप से कार्य करते हैं। अब तक कई मंत्रों पर प्रयोग हो चुके हैं।

३. यज्ञ के समय प्रयुक्त समिधा एवं हवन सामग्री में प्रयुक्त अनेक प्रकार की वनस्पतियों एवं जड़ी- बूटियों का प्रयोग होता था जिनका औषधीय महत्व आज भी है। आहुति के लिए प्रयुक्त शुद्ध घी तथा जड़ी- बूटियाँ अग्नि के साथ मिलकर ऐसा वातावरण उत्पन्न करती थीं कि आस-पास की वायु शुद्ध हो जाती थी। वातावरण में व्याप्त असंख्य विषाणु एवं जीवाणु नष्ट हो जाते थे। हवनकुण्ड में उत्पन्न अग्नि के ताप (ऊष्मा) से यज्ञ कर रहे लोगों तथा कुछ विशिष्ट दूरी तक बैठे लोगों के वातजनित, कफजनित तथा चर्म रोगों का नास हो जाता था। आज भी प्राकृतिक विज्ञान की उपचार पद्धति में वातजनित, कफजनित तथा अनेकों प्रकार के चर्म रोगों के निवारणार्थ अग्नि का उपयोग किया जाता है।

४. कई मनोदैहिक (Psychosomatic Disease) व्याधियों के नियंत्रण में याज्ञिक क्रिया-कलाप सहायक सिद्ध हुए हैं।

५. ध्वनि, वायु - प्रदूषण, के निवारण के साथ ही व्यक्तियों का मानसिक- प्रदूषण, कुप्रवृत्तियाँ, मानसिक-विकार, कुत्सित-विचार, वासनाएं आदि भी दूर करने में सहायक होते थे जिससे उनका व्यक्तित्व विकास भी होता था।

६. वैज्ञानिक अवधारणा के अनुसार प्रत्येक व्यक्ति मुख्यतः तीन प्रकार के शरीर- सूक्ष्म शरीर (Inner Body), स्थूल शरीर (Physical Body) तथा बाह्य शरीर (Outer Body/ Ether Body/ Aura) धारण करता है। कोई भी बीमारी अधिकतर वातावरण से बाह्य शरीर में, फिर स्थूल शरीर में, फिर सूक्ष्म शरीर में प्रवेश करती है और संक्रमण फैलाती है। ऐसी अवस्था में वातावरण में व्याप्त औषधीय तत्वों से परिपूर्ण वायु के सम्पर्क में आने से बाह्य शरीर (Aura) स्वच्छ होता है, फिर स्थूल शरीर (Physical Body) स्वच्छ होता है, फिर सूक्ष्म शरीर (Inner Body) भी स्वच्छ हो जाता है।

७. कभी-कभी यह क्रम उलटा होता है तो भी मंत्रों में निहित ध्वनि ऊर्जा कानों के द्वारा मस्तिष्क तक पहुँचती है और सकारात्मक कम्पन (Positive Vibrations) मस्तिष्क को उत्तेजित करते हैं और मस्तिष्क में स्थित पीनियल ग्रंथि (Pineal Gland –Endocrine Gland) समुचित हार्मोनल संतुलन प्रदान करती है। जिसके फलस्वरूप अनेकों बीमारियों का शमन होता है।

८. रूसी वैज्ञानिक Pjotr Grajajev द्वारा डी. एन. ए. को बायोलॉजिकल इण्टरनेट (Biological Internet) की संज्ञा देते हुए यह सिद्ध किया है कि डी. एन. ए. (D.N.A.) प्रकाश एवं ध्वनि तरंगों के माध्यम से कार्यरत होता है। जैसे कोई भाषा निश्चित स्वरूप रखती है और निश्चित व्याकरण समझकर उस भाषा को समझा जा सकता है। उसी प्रकार से डी. एन. ए. एक निश्चित तीव्रता के प्रकाश और निश्चित आवृत्ति की ध्वनि कम्पन की आवृत्ति (Extremely focused light and sound vibrations at a particular frequencies) में उत्तेजित होता है। अतः ऐसी अवस्था में व्यक्ति के असाध्य रोगों का इलाज बिना किसी शल्य चिकित्सा के भी किया जा सकता सम्भव हो सकता है।

(इ) योग -

वैदिक परम्परा में सर्वाधिक ख्याति योग को प्राप्त हुई है। योग के आठ अंग बताए गये हैं किंतु उन सभी का पालन करना जन-सामान्य के लिए कभी भी संभव नहीं था और आज तो बिलकुल भी नहीं है। अतः योग के सर्वाधिक महत्वपूर्ण अंग ध्यान को सबसे अधिक बढ़ावा मिला और ध्यान योग सबसे अधिक महत्वपूर्ण और लाभदायक अंग सिद्ध हुआ। भारतीय शास्त्रों के अनुसार ध्यान में दो चीजें होती हैं- पहली मानव शरीर पूरी तरह शांत हो जाता है और दूसरी मानव मस्तिष्क की विद्युतीय सक्रियता बढ़ती है। वैज्ञानिकों के अनुसार

- ध्यान के समय अल्फा तरंगों प्रभावशील होती हैं और कभी-कभी दिमाग में अल्फा तरंगों के साथ-साथ बीटा तरंगों भी सक्रिय हो जाती हैं। सामान्यतः बीटा तरंगों मस्तिष्क के सोच की उत्सुकता को दर्शाती हैं। मस्तिष्क की शिथिल अवस्था में अल्फा तरंगों ही देखने में आती हैं। ध्यान से उत्पन्न अल्फा तरंगों को बाह्य उत्तेजना बाधित नहीं कर पाती है।
- शारीरिक स्तर पर लें तो ध्यान करते समय आरामदेह और सुनिश्चित आसन में बैठा जाता है, मेरुदण्ड और सिर को बिना किसी तनाव के सीधी स्थिति में रखना होता है तो इसलिए ध्यानासन के दौरान मांसपेशियों की ऊर्जा कम खर्च होती है, इसलिए हृदय और फेफड़ों की गतिशीलता कम हो आती है। इस दौरान कार्बनडाई ऑक्साइड का उत्पादन अपने निम्नतम स्तर पर रहता है। श्वास लेना इतना स्वाभाविक हो जाता है कि मुश्किल से उसका अहसास हो पाता है। शारीरिक गतिविधियों से मस्तिष्क अलग हट आता है और शांत हो जाता है।
- ध्यान में नाड़ी की गति सामान्य ८० से भी कम हो जाती है।
- ध्यान में श्वास दर भी कम हो जाती है।
- उच्च रक्तचाप के मरीजों में रक्तचाप में कमी आती है।
- उन लोगों में जो लम्बे समय से ध्यान योग कर रहे हैं, हीमोग्लोबिन का प्रतिशत बढ़ जाता है तथा लाल रक्त कणिकाओं और लिम्फोसाइट्स की संख्या में भी वृद्धि हो जाती है।
- रक्त रसायन बताता है कि ध्यान योग से रक्त में कोलेस्टेरॉल की मात्रा घटती है। खराब कोलेस्टेरॉल (LDL) कम हो जाता है और अच्छा कोलेस्टेरॉल (HDL) बढ़ता है। सीरम ट्राइग्लिसराइड्स घटते और सीरम प्रोटींस बढ़ते हैं।

- सबसे रोचक तथ्य जो वॉलेस और बेंसन ने १९७४ में खोजा वह यह है कि आसन, योग व ध्यान से रक्त में **LATECT (दुग्ध- लवण)** की मात्रा कम होती है। सीरम लेटेक्ट लगभग २०% कम हो जाता जो कि आरामदेह स्थिति से चार गुनाकम ध्यान की स्थिति में होता है। चिंता और उग्र मनोस्थिति में यह बढ़ता है। एक अध्ययन से यह तथ्य सामने आया है कि ध्यान से पूर्व १००७७ में जो सीरम दुग्ध लवण ११.४% था वह ध्यान में घटकर ८% रह गया तथा ध्यानावस्था के बाद में ७.३% पर बना रहा। इससे यह निष्कर्ष निकलता है कि ध्यान की प्रक्रिया कितनी उपयोगी है।
 - ध्यान से शरीर में चयापचय भी कम हो जाता है।
 - भावातीत ध्यान करनेवाले व्यक्ति पर किये गये अध्ययन में यह पाया गया है कि ध्यान के दौरान ऑक्सीजन का उपभोग २०% कम हुआ और साथ ही कार्बनडाई ऑक्साइड का उत्पादन भी कम हुआ जबकि सोते समय कार्बनडाई ऑक्साइड का उत्पादन बढ़ जाता है।
 - ई. एम. जी. मांसपेशियों की सक्रियता पता लगानेवाला एक टेस्ट होता है। इसे इलेक्ट्रोमायोग्राम कहते हैं। ध्यान योग के दौरान मांसपेशियों की सक्रियता का पता लगाने के लिए इलेक्ट्रोमायोग्राम दाँयीं और बाँयीं टांग की मांसपेशियों पर किया जाता है। नेत्रगोलक और ठोड़ी की मांसपेशियों की जाँच में यह पता चला है कि उपरोक्त मांसपेशियों की सक्रियता में कमी आयी।
 - पाँच मिनट के ध्यान व शिथिलता से पेट के आकार में तथा अन्दरूनी झिल्ली में भी सकारात्मक प्रभाव देखने में आया है।
 - ध्यान के दौरान मस्तिष्क के लिम्बिक सिस्टम (भावनात्मक मस्तिष्क), फ्रंटल लोब, संवेदी कॉर्टेक्स उत्तेजित होते हैं जिससे परा कायांतरण हो जाता है।
 - ध्यान के दौरान शरीर में निम्नलिखित रसायन बढ़ जाते हैं-
 - एंडोर्फिन
 - केटाकोलामिन
 - गामा अमीनो ब्यूट्रिक एसिड (GABA)
 - दीहाइड्रोएपिएंड्रोस्टेरॉन (DHEA)
 - ह्यूमन ग्रोथ हार्मोन
 - ध्यान की अवस्था में निम्नलिखित रसायनों का स्तर घटता है-
 - एडरिनेलिन
 - नॉरएडरिनेलिन
 - कार्टिसोल
- इन हार्मोंस का स्तर कम होने पर मन में चिंता, तनाव, चिड़चिड़ापन, अवसाद आदि नहीं रहते हैं।
- ध्यान करने से सीरम मेलोटोनिन नामक हार्मोन (Pineal Gland –Endocrine Gland, Brain) का स्तर बढ़ जाता है। इस हार्मोन में तनाव को शिथिल करने, बढ़ती उम्र को थामने तथा कैंसर से बचाव करने की क्षमता है। यह शरीर की रोगप्रतिरोधक क्षमता बढ़ाने में भी सहायक होता है।
 - ड्रग्स व शराब के सेवन से छुटकारा पाने में मददगार होता है।
 - विविध रोगों एवं अवस्थाओं में ध्यान से लाभ मिलता है- उच्च रक्तचाप में सुधार
 - धूम्रपान की आवृत्ति में कमी
 - अनिद्रा रोग में सुधार
 - दमा रोग में आराम
 - हृदय रोग और छाती के दर्द में आराम
 - इरिटेबल बॉवेल सिंड्रोम नामक आँतों के रोग में आराम

- दीर्घायु होने में मदद
- अकादमिक कार्यों में सुधार
- मेधावान बनने में मदद
- कैंसर रोगियों के कष्ट में कमी तथा मनःस्थिति बेहतर बनाने में सहायक
- एड्स के रोगियों के कष्टों में न्यूनता
- मानसिक रोगों को दूर करने में सहायक
- लीचेन प्लेनस नामक चर्म रोग में ध्यान करने पर सक्रिय प्रभाव
- तंत्रिका जन्य, चर्मरोगों एवं बालों के झड़ने वाले रोगों में भी लाभकारी
- मनोकायिक रोगों को दूर करने में सहायक
- पेटिक अल्सर में भी लाभकारी होता है

निष्कर्षतः कहा जा सकता है कि शब्दों के रूप में सीखी गयी जानकारी को जानने, समझने की क्रिया को ज्ञान कहा जाता है किंतु यदि उसी ज्ञान को सीधे तौर पर प्रयोग द्वारा अनुभव करके जाना जाय तो वह शुद्ध ज्ञान (Absolute Knowledge) बन जाता है। हमारे ऋषि- मुनियों ने जिन ऋचाओं, मंत्रों की रचना की, वे सभी इस कसौटी पर खरे उतरते हैं। इनमें से कई परम्पराओं में छिपे हुए वैज्ञानिक- दृष्टिकोण के विषय में चर्चा की गयी है। इन वैदिक परम्पराओं पर भौतिक विज्ञान, रसायन विज्ञान, जीव विज्ञान, वनस्पति विज्ञान, चिकित्सा विज्ञान तथा अन्य उपशाखाओं के वैज्ञानिक आज भी अनेकों रूपों में शोध- कार्य कर रहे हैं।

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धर्मनिरपेक्षता और हिंदी सिनेमा

-रवींद्र कात्यायन

शोध सारांश

हिंदी सिनेमा का जन्म एक सामूहिक मनोरंजन के माध्यम के रूप में हुआ है। मनोरंजन का एक ऐसा माध्यम जो समाज के सभी वर्ग के व्यक्तियों को न सिर्फ आकर्षित करता है बल्कि सौ वर्षों से उनके मनोरंजन का सबसे सशक्त साधन भी बना हुआ है। चाहे सिनेमा में काम करने वाले कलाकार या टेकनीशियन हों या सिनेमा को पागलपन की हद तक चाहने वाले दर्शक हों- सबने एकजुट होकर सिनेमा को आगे बढ़ाने में महत्वपूर्ण भूमिका निभाई है।

सिनेमा की यही विशेषता उसे एक ऐसा माध्यम बनाती है जिसमें जाति, धर्म, वर्ग, वर्ण, भाषा क्षेत्रीयता आदि की कोई वर्जना नहीं है। समाज के किसी भी हिस्से का प्रतिनिधित्व सिनेमा में किया जा सकता है, किया जाता है। फिर भी कभी-कभी सिनेमा के निर्माण से जुड़े टेकनीशियनों की अपनी विचारधारा सिनेमा पर हावी हो जाती है और जाने या अनजाने ऐसे सिनेमा का निर्माण हो जाता है जो किसी सांप्रदायिक, सामाजिक, धार्मिक या क्षेत्रीय समूह का पक्षपात करता है। लेकिन ऐसी स्थितियाँ बहुत कम हैं और यदि किसी फ़िल्म में ऐसा दिखाया भी जाता है तो भी उसके अंत में उस पक्षपात का समाधान कर दिया जाता है, जो धर्म निरपेक्ष तो होता ही है, मनुष्यता के हक़ में भी होता है। इस तरह यह कहा जा सकता है कि हिन्दी सिनेमा ने सांप्रदायिकता के तंग दायरे तोड़कर एक धर्म निरपेक्ष समाज बनाने में एक बड़ी प्रभावी भूमिका निभाई है।

Key Words: धर्म निरपेक्षता, सांप्रदायिकता, संप्रदाय, सिनेमा, हिंदी सिनेमा, भारतीय सिनेमा, धर्म निरपेक्ष, फ़िल्म, हिंदी फ़िल्म, समाज.

अपने प्रारंभ से ही हिंदी सिनेमा समाज के मनोरंजन का एक साधन रहा है। इस क्रांतिकारी माध्यम ने हमारे जीवन, हमारे समाज और हमारी सामाजिक व्यवस्था को गहराई से प्रभावित किया है। चाहे सामाजिक मुद्दे हों या आर्थिक, धार्मिक अथवा राजनीतिक, इस विधा ने लोकप्रियता की सभी सीमाएँ तोड़ी हैं, बहुत पैसा कमाया है और लोगों को बहुत प्रभावित किया है। फ़िल्म निर्माताओं ने यथार्थ जीवन के अनुभवों के साथ-साथ काल्पनिक, मिथकीय, ऐतिहासिक या कथात्मक आख्यानों को अपने विचारों की अभिव्यक्ति का साधन बनाया है और उन्हें रुपहले पर्दे पर रचनात्मक रूप में उतारा है। यह हिंदी सिनेमा का मुख्य उद्देश्य रहा है। इसने भारतीय जीवन की वास्तविक छवियों और जीवन शैलियों को अत्यंत रचनात्मक, काल्पनिक और फ़ैशनपरस्त तरीके से दिखाया है। मनोरंजन उद्योग होने के कारण भारतीय सिनेमा हमेशा विभिन्न तरीकों से लोगों का मनोरंजन करने के अपने उद्देश्य पर कायम रहा है, अन्यथा उसका दूसरा उद्देश्य “मुनाफ़ा कमाना” असफल हो जाता। अतः फ़िल्म-निर्माण तलवार की धार पर चलने के समान है जहाँ ज़रा सी चूक घातक बन सकती है और धन, समय और परिश्रम की बरबादी के साथ-साथ समाज में भारी हलचल भी पैदा कर सकती है। और, यह उन दर्शकों के प्रति भी अपराध है जो इसके लिए अपना समय और पैसा दोनों खर्च करते हैं, यदि इसे आवश्यक ज़िम्मेदारी और ईमानदारी से न बनाया जाए। दर्शक मनोरंजन पसंद करते हैं लेकिन मूर्ख बनना नहीं। सिनेमा थोड़ी देर के लिए दर्शकों के सपनों को हवा देने का कार्य करता है जिसमें वास्तविक जीवन में अच्छाई की उम्मीद छिपी रहती है।

हिंदी सिनेमा जन सामान्य के जीवन में अच्छाई की इन्हीं भावनाओं को सशक्त बनाता है। अब यह फ़िल्म निर्माताओं पर निर्भर करता है कि वे इस तरह का व्यावहारिक एवं तर्कपूर्ण सिनेमा बनाएं जो समाज को एक बेहतर जीवन जीने की दिशा दे सके। यदि यह संभव न हो सके तो भी कम से कम यह लोगों को स्वस्थ मनोरंजन तो दे ही सकता है। हिंदी सिनेमा बड़े उत्साह से यह कार्य करना चाहता है लेकिन हमेशा समाज का स्वस्थ मनोरंजन नहीं कर पाता। यहां से शुरू होती है इसकी बहुत सारी मुसीबतें और समस्याएँ। इनमें से एक समस्या है हिंदी सिनेमा में प्रदर्शित सांप्रदायिकता के रंग- चाहे वो किसी भी कारण से हों। बहुसांस्कृतिक एवं विविध प्रकार के समाजों में रहने के कारण हमने सांप्रदायिक सोच और दृष्टिकोण को सदा ही नकारा है और इस तरह के लक्षणों का विरोध किया है। इस आलेख में हिंदी सिनेमा में प्रदर्शित सांप्रदायिक समस्याओं और उससे संबंधित रुझानों को केन्द्र में रखते हुए विचार-विमर्श करने का प्रयास किया गया है। हम जानते हैं कि इस बड़ी समस्या ने देश की जनता का बहुत नुकसान किया है। शुक्र है कि हिंदी सिनेमा में ये समस्याएं और रुझान बहुत कम दिखाई देते हैं और ये हिंदी सिनेमा का मुख्य विषय कभी भी नहीं रहे हैं। लेकिन मुख्य विषय न होकर भी धर्म, जाति, रंग, भाषा, क्षेत्र, राष्ट्रीयता, समुदाय के आधार पर लोगों को विभाजित करने और उनमें भेदभाव करने का विचार बहुत

घातक है और समाज तथा जन का बहुत नुकसान कर सकता है। इसे पूरी तरह समझने के लिए हिंदी सिनेमा के इतिहास पर एक संक्षिप्त दृष्टि डालनी आवश्यक है।

हिंदी सिनेमा- संक्षिप्त इतिहास

स्वतंत्रता-पूर्व युग

हिंदी सिनेमा के सांप्रदायिक या धर्म-निरपेक्ष दृष्टिकोण को समझने के लिए हमें देश के विभाजन को जानना होगा। स्वतंत्रता के पूर्व, हमारे फ़िल्मकारों ने विभिन्न संप्रदायों को केन्द्र में रखते हुए कभी कोई विभाजन नहीं किया। आज़ादी से पूर्व हिंदी फ़िल्मों का गुप्त उद्देश्य रहता था- अंग्रेजी साम्राज्य का विरोध। वैसे यह विरोध प्रतिबंध लगने के डर से कभी सामने से नहीं दिखाई देता था लेकिन फिर भी सांकेतिक तौर पर हिंदी फ़िल्मों का मुख्य उद्देश्य यही था। यहाँ तक कि सन् १९४७ में आज़ादी मिलने के पश्चात भी हिंदी फ़िल्मों में सांप्रदायिक सोच कभी भी प्रदर्शित नहीं हुई। या यह भी कहा जा सकता है कि किसी भी फ़िल्म-निर्माता ने इस जलते हुए विषय पर फ़िल्म बनाने का साहस नहीं किया क्योंकि भारत और पाकिस्तान दोनों देशों के समाज पर विभाजन का प्रभाव अधिक गहरा था। तथाकथित नेताओं ने राजनीतिक स्वार्थों के लिए बहुत ज़हर उगला जिसने दोनों देशों की जनता को काफी समय तक बुरी तरह प्रभावित किया और आज भी कर रहा है, लेकिन बहुत समय तक किसी भी फ़िल्म निर्माता ने सदी की इस सबसे बड़ी विडंबना को छूने की हिम्मत नहीं की। आज़ादी के पहले और उसके बाद ज़मींदारों, महाजनों, पंडितों, राजाओं के शोषण को फ़िल्मों में सबसे अधिक स्थान दिया गया। यह मुद्दे हमेशा से भारतीय समाज को प्रभावित करते रहे हैं इसलिए इन पर सबसे अधिक फ़िल्में बनाई गईं। लोगों ने इन सारी यथार्थ परिस्थितियों को पर्दे पर देखना पसंद किया और सबसे अधिक पसंद किया गया वह नायक जिसने इन शोषकों द्वारा दी गई यंत्रणा से आम आदमी को बचाया और उसके सपनों को पंख दिए। भारतीय सिनेमा का यह बड़ा स्वप्न था। पर आरंभिक युग में सांप्रदायिकता के मुद्दे को फ़िल्मों में स्थान नहीं दिया गया। इसका दूसरा कारण यह भी था कि सांप्रदायिकता हमारे समाज में कभी भी गहराई से उपस्थित नहीं थी। समस्या के रूप में तो यह मुद्दा अस्सी के दशक में ही पूर्ण रूप से उभर कर आया है।

पचास एवं साठ का दशक

पचास व साठ के दशक में हिंदी सिनेमा का नायक किसी मिल या फ़ैक्ट्री में काम करने वाला मज़दूर होता था, जो न्याय पाने और न्याय दिलाने के लिए मिल या फ़ैक्ट्री के मालिकों से कठिन लड़ाई लड़ता था। वहाँ भी फ़िल्म निर्माताओं ने जनता की धार्मिक या सांप्रदायिक भावनाओं को उभारना सही नहीं समझा और उनका उद्देश्य भी यह नहीं था। दूसरी तरफ समाज के असली जीवन में भी यह मुद्दा अहं नहीं था। लेकिन किसी मुस्लिम को नायक बनाकर प्रस्तुत करने में फ़िल्मकारों में थोड़ा भय अवश्य था। क्योंकि उन्हें डर था कि अधिकांश दर्शक उन्हें शायद पसंद न करें। लेकिन यह भ्रम टूटा- “चौदहवीं का चाँद” (१९६०) और “मेरे महबूब” से। दर्शकों को ये फ़िल्में पसंद आईं। लेकिन इन फ़िल्मों का नायक भी एक धनवान, नफ़ीस, सुसंस्कृत, नवाबी व्यक्ति था जो इस देश के साधारण युवा मुस्लिम का प्रतिनिधि न था। वह एक युवा प्रेमी था, जो अमीर लड़कियों के साथ रोमांस करता था, पेड़ों के इर्द-गिर्द नाचता था, बारिश में वन विभाग के बंगलों में प्रेमालाप करता था, मुजरा देखता था और हर तरह के ऐशो-आराम को पसंद करता था। उसके लिए यह असीम सपनों का समय था। यह जिस कृत्रिम और स्वप्निल जीवन का प्रतीक था, वह देश के आम आदमी के लिए बनावटी था। देश के बहुसंख्यक दर्शक वर्ग ने इस तरह की कहानियों को पसंद अवश्य किया लेकिन सिर्फ़ तीन घंटों के लिए। यह फ़िल्में उनके लिए नहीं बनाई गई थीं क्योंकि इनमें उनकी समस्याओं को छुआ नहीं गया था। लेकिन हाँ इन विषयों का स्वागत हुआ और फ़िल्म निर्माताओं के डर के विपरीत मुस्लिम नायकों को दर्शकों ने स्वीकार करना शुरू कर दिया। लेकिन अभी भी इस वक़्त तक सिख और ईसाई अल्पसंख्यकों में से कोई भी फ़िल्मों का मुख्य नायक नहीं बना।

इसी साल सन १९६० में बहुप्रतीक्षित ऐतिहासिक फ़िल्म “मुग़ले-ए-आज़म” का प्रदर्शन हुआ। यह फ़िल्म सोलह सालों (१९४४-६०) में करीब १.५ करोड़ के बड़े बजट में बनकर तैयार हुई। और यह भारतीय सिनेमा की सबसे बड़ी हिट फ़िल्म साबित हुई। वैसे तो यह फ़िल्म ऐतिहासिक पृष्ठभूमि पर बनी थी लेकिन इस पर भारतीय लोगों की धर्मनिरपेक्षता की बहुत गहरी छाप थी। ध्यान देने योग्य तथ्य यह है कि इस ब्लॉकबस्टर फ़िल्म के लगभग सारे टेकनीशियन और अभिनेता मुस्लिम थे। इसके बावजूद, इस फ़िल्म में कहीं भी सांप्रदायिक सोच के दर्शन नहीं होते और यह तो के. आसिफ़ का जादू था जिन्होंने भारत में फ़िल्म निर्माण में इतिहास बनाकर रख दिया। इसकी पटकथा सभी मायनों में धर्मनिरपेक्ष थी। बादशाह अकबर के दरबार में श्रीकृष्ण जन्मोत्सव मनाया गया और मधुबाला ने मीरा की तरह नृत्य किया। हम “मोहे पनघट पे नन्दलाल छेड़ गयो रे” गीत को कभी भूल नहीं सकते। यह धर्मनिरपेक्ष भारत की चेतना थी कि इस तरह की गंगा-जमुनी संस्कृति के संगम का न सिर्फ़ स्वागत किया गया बल्कि यह आज भी फ़िल्मों का

सबसे महत्वपूर्ण विषय है। मुगले-अ-आज़म सच्चे अर्थों में एक धर्मनिरपेक्ष फ़िल्म थी जो भारतीय फ़िल्मों के इतिहास की सबसे बड़ी घटना है। इससे यह भी प्रदर्शित हुआ कि भारतीय फ़िल्मनिर्माता और भारतीय दर्शकों का रुझान धर्मनिरपेक्षता की ओर है, सांप्रदायिकता की ओर नहीं। पचास के दशक में ही के. आसिफ़ जैसे फ़िल्म निर्माताओं ने इस धर्मनिरपेक्ष संस्कृति- भारतीय समाज की सामूहिक चेतना की विचारधारा को सही तरीके से समझ लिया था।

सत्तर का दशक और उसके बाद :

जैसे-जैसे समाज बदला और विकसित हुआ, नए मुद्दे और नई समस्याएँ समाज के सामने आईं। फ़िल्मों के नायक और कहानियाँ बदलकर डाकुओं और माफ़िया (अंडरवर्ल्ड) पर केन्द्रित होने लगीं। सत्तर के दशक में इन माफ़िया और जंगल में छिपे हुए डाकुओं और अपराधियों ने फ़िल्मों में राज किया। शोले इस तरह की कहानियों का सबसे बड़ा उदाहरण है। शोले की अपार सफलता के बाद इस तर्ज़ की कहानियों पर बनी बहुत सी फ़िल्में हिट हुईं जैसे- शान, डॉन आदि। इस तरह की फ़िल्में बदलती हुई सामाजिक व्यवस्था का परिणाम थीं- नक्सलवादी आंदोलन, व्यापार संगठन आदि। नक्सलवादी आंदोलन पारंपरिक सामाजिक व्यवस्था के बढ़ते अत्याचार के विरोध में उठा हुआ आंदोलन था, जहाँ आम आदमी ही सबसे अधिक पीड़ित था। शोषण अपनी पराकाष्ठा पर था। इसके परिणामस्वरूप, पर्दे के हीरो ने इसके खिलाफ़ आवाज़ उठाई और जन-जन का नायक बन गया। यह एक गुस्सैल युवा (एंग्री यंग मैन) की छवि की शुरुआत थी। लेकिन हिंदी फ़िल्मों में प्रदर्शित यह एंग्री यंग मैन बुरी व्यवस्था की जगह बुरे लोगों से लड़ता हुआ दिखाया गया। वह एक हिंसक चरित्र था और उसने व्यक्तिगत बदला लेने के लिए हर तरह की हिंसा का सहारा लिया। जंजीर, दीवार, शहंशाह, कुली, अग्निपथ आदि कई फ़िल्मों में इस एंग्री यंग मैन की छवि को भुनाया गया। इस तरह के रुझान के बाद हिंदी सिनेमा के नायकों की छवि पुलिस और राजनेताओं पर केन्द्रित हो गई। वे कहानी का मुख्य केन्द्र हो गए। यह कहना गलत नहीं कि वे खलनायक थे और यह रुझान भी समाज का प्रतिबिम्ब ही था। आपातकाल के समय और उसके बाद, बहुत से सामाजिक-राजनीतिक परिवर्तन हुए, जिन्होंने निर्विवाद रूप से हिंदी फ़िल्मों की कथा को प्रभावित किया। नब्बे के दशक में हिंदी सिनेमा के इतिहास में एक नया परिवर्तन दिखाई दिया- जब पाकिस्तान और पाकिस्तान का सिपाही, नेता, आतंकवादी मुख्य खलनायक बन गया और उससे व्यक्तिगत बदले के लिए या देश की खातिर नायक को लड़ना हुआ दिखाया गया।

इक्कीसवीं सदी में, यह रुझान फिर से बदल गया और अब कोई भी खलनायक नहीं रहा। अब विभिन्न तरह की कहानियाँ और परिस्थितियाँ फ़िल्मों को सफल बनाने लगीं। अब फ़ार्मूला बनाकर फ़िल्म निर्माण करने का चलन समाप्त हो गया और फ़िल्मों की कथा, पटकथा को बहुत महत्व मिलने लगा। यह हिंदी सिनेमा के कुछ निशान हैं जिन्हें छोड़कर हम भारतीय सिनेमा का इतिहास नहीं समझ सकते।

धर्मनिरपेक्ष दृष्टिकोण और हिंदी सिनेमा :

सन् १९६१ में प्रदर्शित फ़िल्म “गंगा जमुना” के हीरो थे दिलीप कुमार। अंतिम दृश्य में दिलीप कुमार “हे राम” कहते हुए मर गए। सेंसर बोर्ड के कुछ सदस्य इस दृश्य के खिलाफ़ थे और इसे हटाना चाहते थे। उन्हें यह हज़म नहीं हो रहा था कि एक मुस्लिम किरदार गाँधीजी की तरह “हे राम” कहता हुआ प्राण त्यागे। लेकिन सौभाग्य से यह दृश्य काटा नहीं गया और प्रदर्शन के पश्चात् इस दृश्य पर किसी तरह का कोई विवाद नहीं हुआ। इसके विपरीत फ़िल्म बहुत बड़ी हिट साबित हुई। दिलीप कुमार जैसे श्रेष्ठ कलाकार ने फ़िल्मों के लिए अपना नाम बदलकर अपनी धार्मिक पहचान बदल ली और जीवन भर सांप्रदायिक शक्तियों के खिलाफ़ लड़ते रहे। दिलीप कुमार की तरह ही कई अन्य कलाकारों ने सांप्रदायिक शक्तियों की कभी चिंता नहीं की और हमेशा बहुसंख्य समाज का पक्ष लिया। अस्सी के दशक के बाद, देश की राष्ट्रीय राजनीति में बहुत बड़ा बदलाव आया। आपातकाल के पूर्व राष्ट्रीय राजनीति में अनेक प्रकार की शक्तियाँ सक्रिय नहीं थीं। लेकिन अस्सी की शुरुआत से ही देश के मानचित्र पर दक्षिणपंथी शक्तियों का उभार दिखाई देने लगा। और यह शक्तियाँ देश की संसद तक पहुँच गईं। यह हमारे देश की, हमारे लोगों की सच्चाई है। इसने हमारी फ़िल्मों को भी प्रभावित किया। इसी काल में फ़िल्म उद्योग ने यथार्थवाद को बहुत सी हिंदी फ़िल्मों को प्रभावित करते हुए देखा। हिंदी फ़िल्मों में यथार्थ को प्रकट करने के रूप में सांप्रदायिक झुकाव को दिखाया तो गया लेकिन उनका समाधान भी वहीं प्रस्तुत किया गया। और वे समाधान कभी भी सांप्रदायिक नहीं रहे। इन फ़िल्मों का मुख्य विचार हर तरह से धर्मनिरपेक्ष रहा। असली जीवन में आम आदमी कभी सांप्रदायिक विवादों को पसंद नहीं करता क्योंकि उनसे उनका जीवन बुरी तरह प्रभावित हो जाता है। फ़िल्मों में भी यही विचार रखा जाता है। कोई भी सामान्य आदमी न तो सांप्रदायिक होना चाहता है और न कभी किसी ऐसी बात के लिए लड़ना चाहता है जिसका कोई फल न मिले। और हर सामान्य व्यक्ति को पता होता है कि विचार ऐसे व्यक्तियों द्वारा फैलाए जाते हैं जिन्हें इनसे कई चीज़ें मिलती हैं-

सत्ता, पैसा, पद और अन्य कई चीजें। इसलिए, गलत इरादों से बनाई जाने वाली फ़िल्मों का कभी स्वागत नहीं होता और दर्शक उन्हें सीधे नकार देते हैं। लेकिन यदि ऐसे कुछ विचार किसी फ़िल्म में दिखाई देते भी हैं तो उन्हें फ़िल्म के अंत तक नकार ही दिया जाता है।

फ़िल्म निर्माण- एक सामूहिक कार्य

फ़िल्म निर्माण एक सामूहिक कार्य है, टीम का कार्य है और यह दर्शकों पर निर्भर करता है। चाहे पूरी टीम किसी फ़िल्म के बारे में पूरी तरह संतुष्ट है तो भी उसकी सफलता की गारंटी नहीं दी जा सकती। इसे बड़ी संख्या में लोगों तक पहुँचाने की ज़रूरत होती है इसके लिए सांप्रदायिक होने से काम नहीं चल सकता। सांप्रदायिक विचारधारा शुरुआत में उसे संवेदनशील और विवादास्पद बना सकती है लेकिन जैसे ही दर्शकों को पता चलता है, लोग उसे नकार देते हैं और फ़िल्म सफल नहीं हो पाती। अंततः फ़िल्म निर्माण एक व्यवसाय है और उसके बाद कुछ भी। यह एक सच्चाई है कि भारत की मूल भावना अनेकता में एकता से ही सशक्त होती है। जो फ़िल्म निर्माण की इन न्यूनतम आवश्यकता को समझते हैं, वे कभी असफल नहीं होते और पूर्ण एकता दिखाते हैं- चाहे वे कैसी भी फ़िल्म बना रहे हों- फ़ार्मूला फ़िल्म, वैचारिक फ़िल्म या अन्य किसी तरह की फ़िल्म। इसलिए फ़िल्म निर्माण के लिए धर्मनिरपेक्ष दृष्टिकोण हमेशा एक सफल और अनूठा तरीका रहा है- दर्शक वर्ग तक अपनी बातें पहुँचाने और उनकी स्वीकार्यता बढ़ाने के लिए। और हमारे फ़िल्म निर्माता इस बात को भली भाँति समझते हैं।

न केवल फ़िल्म निर्माता, बल्कि तकनीशियन, अभिनेता और पृष्ठभूमि में कार्य करने वाले कर्मचारी, अच्छी तरह से समझते हैं कि ज़रा सी भी सांप्रदायिक भावना या विचार उनकी फ़िल्म को बुरी तरह से प्रभावित कर सकता है, और यदि उनकी फ़िल्म सांप्रदायिकता की कसौटी पर खरी नहीं उतरती है तो उनका भविष्य ख़तरे में है। उन्हें पता है कि इस तरह की विचारधारा के साथ आगे बढ़ना नामुमकिन है। फ़िल्म निर्माण एक बहुत ही असुरक्षित और अस्थिर व्यवसाय क्षेत्र है। हर व्यक्ति अपने उत्पाद की सुरक्षा के लिए असुरक्षित महसूस करता है। सालों के कठिन परिश्रम का भविष्य एक शुक्रवार को तय हो जाता है। यह केवल एक उत्पाद या सफलता ही नहीं है। बहुत बड़ी संख्या में लोग इस क्षेत्र में अपनी आजीविका चलाते हैं। यदि वे एक अच्छी टीम का हिस्सा बनते हैं तो उनका कार्य निरंतर बढ़ता है और सबको उसका लाभ मिलता है। कोई एक व्यक्ति अपनी सफलता की बात नहीं कर सकता, बल्कि पूरी टीम की सामूहिक सफलता की बात करता है। इस क्षेत्र में जाति, वर्ग, क्षेत्र, धर्म, भाषा आदि का विभाजन नहीं होता। सबका स्वागत होता है। वही व्यक्ति, जिसमें योग्यता होती है, सफल होता है। फ़िल्म उद्योग की सच्ची चेतना यही है। और कहने की बात नहीं, यह भावना वस्तुतः एक धर्मनिरपेक्ष भावना है, जो फ़िल्म निर्माण उद्योग को आगे बढ़ाती है।

धर्मनिरपेक्ष भावना: एक प्रेरक शक्ति

अधिकतर ऐसी कहानियाँ जिनमें किसी भी तरह का सांप्रदायिक झुकाव दिखाई देता है, कहानी को जमाने के लिए प्रयुक्त की जाती हैं। धार्मिक, अतिवादी एवं राजनीतिक विचार और घटनाएँ फ़िल्मों में अतिशयोक्तिपूर्ण ढंग से दिखाई जाती हैं लेकिन सिर्फ़ कहानी और उसकी घटनाओं को प्रदर्शित और अभिव्यक्त करने के लिए। पर इस तरह की कहानियों का अंतिम परिणाम आम दर्शक के हित में हमेशा ग़ैर-सांप्रदायिक और धर्मनिरपेक्ष ही दिखाया जाता है।

हिंदी फ़िल्मों से अधिक फ़िल्मी गीतों ने एक बेहतर धर्मनिरपेक्ष समाज बनाने में सहायता की है। स्वतंत्र भारत के ज़्यादातर गीतकारों ने सच्ची भारतीय संस्कृति और इसकी चेतना का ही अनुसरण किया है। फ़िल्मों के महान गीतकार साहिर लुधियानवी ने विभाजन के समय पाकिस्तान जाने के बजाय भारत में ही रहना पसंद किया। वे एक सच्चे धर्मनिरपेक्ष व्यक्ति थे। उनका सदाबहार भजन- “अल्ला तेरो नाम, ईश्वर तेरो नाम” आज भी बड़े प्रेम और सम्मान से गाया जाता है। उनका दूसरा प्रसिद्ध गीत फ़िल्म “धूल का फूल” (बी. आर चौपड़ा, १९६०) में आया जो बहुत सराहा और पसंद किया गया- “न हिन्दू बनेगा न मुसलमान बनेगा, इंसान की औलाद है, इंसान बनेगा”। दर्शकों ने इस गीत को बहुत चाहा और फ़िल्म को भी बॉक्स ऑफ़िस पर हिट कर दिया। तभी से, इस दौर के बहुत से गीत साहिर लुधियानवी या शकील बदायूनी ने लिखे, संगीत नौशाद अली ने दिया और उन्हें गाया मोहम्मद रफ़ी ने। मुस्लिम नायकों ने ये गीत या भजन हिन्दू मंदिरों में गाए। हिन्दू-मुस्लिम भाई-भाई का फ़ार्मूला फ़िल्मों में खूब सफल रहा और खूब चला भी। मुस्लिम नायकों ने हिन्दू महिलाओं से प्रसाद लिया और हिंदू नायकों ने मुस्लिम त्यौहार उसी शौक से मनाए। उसी तरह कर्मकाण्ड भी चले। हिन्दू लड़कियों ने मुस्लिम नायकों की कलाई पर राखी बाँधी। फ़ौज में रहकर देश के लिए लड़ते हुए, पुलिस सेवा या अन्य स्थानों में हिंदू-मुस्लिम भाई-भाई की संस्कृति को पर्दे पर दिखाने का फ़ार्मूला हमेशा हिट रहा है। बहुत सी फ़िल्मों में हिंदू दोस्त को मुस्लिम दोस्त द्वारा या मुस्लिम दोस्त को हिन्दू दोस्त द्वारा दोस्त की रक्षा के लिए कुर्बान होते दिखाया गया है। यह ऐसे ही नहीं होता है बल्कि

किया जाता है। चेतन आनंद की “हकीकत”, जे पी दत्ता की “बॉर्डर”, और जॉन मैथ्यू मथान की “सरफ़रोश” आदि कुछ इसके उदाहरण हैं। अधिकतर फ़िल्म निर्माता अपने खलनायकों के नाम किसी के परिवार के नाम पर नहीं रखते। उन्हें किसी ख़ान, पीटर या चौहान से नहीं पुकारा जाता बल्कि उन्हें मोगेम्बो, शाकाल, टाइगर या ठाकुर के नाम से बेहतर जाना जाता है। यह इस बात का प्रतीक है कि फ़िल्म निर्माता किसी बुरे व्यक्ति का नाम किसी ख़ास जाति, धर्म या क्षेत्र के नाम से नहीं देना चाहते।

कुछ महत्वपूर्ण हिंदी फ़िल्में जो बॉलीवुड की धर्मनिरपेक्षता की सच्ची छवि को प्रदर्शित करती हैं, वे हैं- महेश भट्ट की ज़ख़्म (१९८८), मणि रत्नम की बॉम्बे (१९९५), जॉन मैथ्यू की सरफ़रोश, राकेश मेहरा की रंग दे बसंती, दीपा मेहता की वॉटर, होमी अदजानिया की परजानिया, पूजा भट्ट की धोखा, रोहित रॉय की राइस प्लेट (दस कहानियां) आदि। इन फ़िल्मों में भारत के मुस्लिम समाज की साफ़ छवि प्रस्तुत की गई है जो उनकी सच्ची भारतीयता और बहुलता की भावना को भी प्रकट करती है। अब फ़िल्मों में यह स्पष्ट रूप से दिखाया जाता है कि भारतीय मुसलमान देश के ज़िम्मेदार नागरिक हैं और जब कोई उनकी पहचान पर आक्रमण या आलोचना करता है तो वे भय का अनुभव करते हैं। ऐसा लगता है कि संत कबीर फ़िल्मों में सच्चे धर्मनिरपेक्ष चरित्रों का प्रेरणा स्रोत रहे हैं- चाहे वो मणि रत्नम की बॉम्बे हो या शिमित अमीन की चक दे इंडिया। सरफ़रोश में इंस्पेक्टर सलीम की स्थिति पर विस्तार से चर्चा की गई है क्योंकि मुस्लिम होने से उसकी ईमानदारी और देशभक्ति पर शक़ किया गया था। मुकेश ऋषि द्वारा निभाया गया इंस्पेक्टर सलीम का किरदार बड़ा अर्थपूर्ण और वास्तविक था। एसीपी राठौड़ के रूप में आमिर ख़ान द्वारा इंस्पेक्टर सलीम से गहरा संवाद किया गया। यह दृश्य दर्शकों द्वारा बहुत पसंद किया गया क्योंकि भारतीय मुसलमानों की सोच मूल रूप से यही है। धोखा और चक दे इंडिया के मुस्लिम नायक मुस्लिम से अधिक भारतीय हैं और यह दिखाते हैं कि वे अपनी ज़िम्मेदारी को सामान्य रूप से मानते हैं जहाँ सांप्रदायिक भावनाओं के लिए कोई स्थान नहीं है। इस विषय पर ज़ख़्म फ़िल्म केन्द्रीय भूमिका निभाती है। एक दृश्य में, अजय देवगन द्वारा निभाया गया चरित्र अपने छोटे भाई को थप्पड़ मारता है, जो अपनी माँ का धर्म, उसकी विचारधारा जाने बग़ैर, एक मुस्लिम लड़के को मार डालने को तैयार है जिसने उसकी माँ को ज़िन्दा जला दिया है। अजय देवगन उसे मारते हुए कहता है- “तेरे बाप का मुल्क है क्या? किसको निकालेगा? इनको निकालेगा? क्यों? क्योंकि ये मुसलमान हैं?” यह बड़ी महत्वपूर्ण फ़िल्म साबित हुई और इसे दर्शकों ने बहुत सराहा। इसलिए नहीं कि इसमें दो धर्मों के बीच संघर्ष दिखाया गया था बल्कि इसलिए कि इसमें सच्ची भारतीय भावनाओं को बड़े सुंदर ढंग से दिखाया गया था उन पर विमर्श भी किया गया था।

नकारात्मक रुझान: एक गुजरता दौर :

लेकिन बातें कभी इतनी सीधी सरल नहीं होतीं। इस उद्योग में भी सब कुछ इतना अच्छा और सुंदर नहीं है। इसलिए सिक्के के दूसरे पहलू को भी देखना ज़रूरी है। ज़्यादा न हों तो भी हिंदी फ़िल्मों में कई अवसरों पर सांप्रदायिक भावनाएँ दिख ही जाती हैं। प्रसिद्ध फ़िल्म निर्माताओं ने जो फ़िल्में बनाई हैं, उनमें भी कभी-कभी सांप्रदायिक चेतना दिखाई दे जाती है। प्रसिद्ध पटकथा लेखक और शायर जावेद अख़्तर कहते हैं- “मैंने किसी मुस्लिम चरित्र को कभी पर्दे पर होली खेलते नहीं देखा जबकि असली ज़िंदगी में लाखों लोग ऐसा करते हैं।” और भी कि, एक गुंडा हिंदू देवता की मूर्ति के पीछे सोना छुपा सकता है, मस्जिद में ऐसा दिखाना संभव नहीं है, क्योंकि फ़िल्म निर्माता अल्पसंख्यक वर्ग की भावनाओं को छेड़ने से डरता है। दीपा मेहता अपनी फ़िल्म वॉटर की शूटिंग बनारस में एक दिन भी नहीं कर सकीं और उन्हें इस बात के लिए परेशान किया गया कि वे ऐसी फ़िल्में बनाती हैं जो इस्लाम या ईसाई धर्म को छोड़कर हिंदू धर्म पर विमर्श प्रस्तुत करती हैं। उनकी फ़िल्में इन मुद्दों से भरी हुई क्यों हैं? इसका उत्तर सीधा सा है- वो स्वयं हिंदू हैं, एक भारतीय स्त्री। वो इस्लाम या ईसाइयत से अधिक हिंदू धर्म को समझती हैं।

जोश, फिर भी दिल है हिंदुस्तानी, फ़िज़ा, गदर, हीरो, जो बोले सो निहाल, मिशन कश्मीर, जाल कुछ ऐसी फ़िल्में हैं जिन्हें धर्मनिरपेक्ष या गैर सांप्रदायिक फ़िल्में नहीं कहा जा सकता। लेकिन इनमें से एक आधी को छोड़कर, लगभग सब बुरी तरह असफल हैं। इनमें से कुछ ने ऐसे मुद्दों को उठाया जो भारतीय संदर्भ में गलत हैं। वे इन फ़िल्मों में पाकिस्तान की गुप्तचर संस्था आइ.एस.आइ.के छिपे उद्देश्य दिखाती हैं। इस तरह की फ़िल्मों के कथानक में एक भारत विरोधी संदेश छिपा हुआ रहता है। ऐसा लगता है कि ये फ़िल्म निर्माता अन्याय और देश विरोध के अंतर को समझ नहीं पाते। जोश फ़िल्म में हतिक रोशन एक मासूम युवा है जो अपने साथ हुए अन्याय से लड़ने के लिए भारत के खिलाफ लड़ने वाले आतंकवादियों से मिल जाता है। फिर भी दिल है हिंदुस्तानी में पुलिस एक मासूम व्यक्ति (प्रबोध रावल) को दुश्मन का एजेंट बना देती है। इससे लगता है कि भारतीय पुलिस मासूम युवाओं को आतंकवादी मानती है। इसे किसी भी तरह उचित नहीं माना जा सकता।

यहाँ तक कि एक आम आदमी भी इस बात को अच्छी तरह समझता है और एक मासूम और एक आतंकवादी में अंतर कर सकता है। यह आश्चर्यजनक है कि ये बड़े-बड़े फ़िल्म निर्माता इस सीधी बात को क्यों समझ नहीं पाते। क्या हम कह सकते हैं जिन लोगों ने रूबिया सईद का अपहरण किया था वे मासूम थे? यह जम्मू-कश्मीर में आतंकवाद की शुरुआत थी। वहाँ पर तैनात पुलिस या सशस्त्र सेनाएँ आतंकवादियों और देश विरोधी तत्वों से लड़ने के लिए होती हैं। अगर इन फ़िल्मों में यह दिखाया जाता है कि सशस्त्र सेनाओं के अत्याचारों की वजह से मासूम लोग आतंकवादी बन जाते हैं, तो यह बिलकुल गलत है। इसी तरह जोश में हिंदू-ईसाई दृष्टिकोण से अस्तित्व के लिए दो गुटों की लड़ाई को दिखाया गया है। यह फ़िल्म “वेस्टवाइड स्टोरी” का रीमेक थी और इसे गोवा और हिंदू-ईसाई के हिसाब से काफी बदल दिया गया था। यह एक असली भारतीय कहानी नहीं है, क्योंकि गोवा में भारत के किसी भी भाग से अधिक एकता दिखाई देती है, जहाँ सच्चे अर्थों में विभिन्न समाज एक साथ रहते हैं। यहाँ हिंदू, मुस्लिम और ईसाई धर्म के अनुयायी एक ही परिवार में मिल जाते हैं और उनमें कोई मतभेद नहीं होता। इन फ़िल्म निर्माताओं को ऐसी बनावटी कहानी पर फ़िल्म बनाने की आज़ादी किसने दी, जो हमारे समाज में संभव ही नहीं है?

इसी तरह जो बोले सो निहाल, हीरो और गदर आदि में भी सांप्रदायिक विचारधारा को आधार बनाकर आम आदमी की भावनाओं को भड़काने का फ़ार्मूला अपनाया गया है। गदर एक सामान्य सी फ़िल्म थी लेकिन इसे भारत-पाकिस्तान के विभाजन को आधार बनाकर बनाया गया था, जिसके केन्द्र में थी एक सिख आदमी और मुस्लिम औरत की प्रेम कहानी। सनी दिओल पाकिस्तानी सीमा में घुस जाता है और अपनी पत्नी को वापस लाने के लिए अपने ससुर की विशाल सेना और पाकिस्तानी सशस्त्र सेना से एक असंभव युद्ध लड़ता है। इसमें सनी दिओल और अमरीश पुरी के बीच का संवाद बहुत महत्वपूर्ण हो जाता है। हिंदू और मुस्लिम के नाम पर एक दूसरे के खिलाफ़ बहुत ज़हर उगला गया है। सनी दिओल की दूसरी फ़िल्म हीरो में एक हिंदू धार्मिक प्रार्थना का प्रयोग किया जाता है- जब भी हीरो किसी आतंकवादी को मारता है। ऐसा लगता है कि इन फ़िल्मों का मुख्य उद्देश्य था मुस्लिम आतंकवादियों या पाकिस्तानी लोगों के खिलाफ़ लड़ना, लेकिन ऐसा प्रतीत होता है कि इनका मुख्य मुद्दा भारतीय मुस्लिमों से लड़ना है। इसमें संदेह नहीं कि इस तरह के रुझान पसंद नहीं किए जाते और दर्शकों द्वारा मुस्लिम विरोधी संवादों की प्रशंसा नहीं की जाती। हीरो, क्रयामत, जाल बुरी तरह असफल रहीं।

जो बोले सो निहाल एक सफल फ़ार्मूला फ़िल्म थी, जो सनी दिओल के ज़बरदस्त अभिनय के बावजूद दर्शकों को हाल तक खींचकर न ला सकी। ये एक बड़े बजट की सिख केन्द्रित फ़िल्म थी, जिसका हीरो जाट संप्रदाय का समर्थक है। लेकिन सिख संप्रदाय ने इस फ़िल्म को पसंद नहीं किया और फ़िल्म प्रदर्शन के तुरंत बाद ही पंजाब और देश के अन्य भागों में भी हाल से उतर गई। दिल्ली में प्रदर्शन के वक्त ध्यान आकर्षण और विरोध प्रदर्शन के लिए एक हाल में बम विस्फोट हुआ। फ़िल्म में एक नारा था- “नो इफ़, नो बट, सिर्फ़ जट।”

निर्माता-निर्देशक महेश भट्ट के अनुसार, फ़िल्मों में इस तरह के रुझान और मुस्लिम लोगों को इस तरह केन्द्र में रखना फ़िल्म निर्माताओं का एक तरीका है। लेकिन यह एक अस्थायी तरीका है जो फ़िल्म उद्योग की सामान्य सोच को प्रदर्शित नहीं करता।

ऐसा लगता है कि हिंदी सिनेमा ने अल्पसंख्यक वर्ग से न्याय नहीं किया है। मुस्लिम के अलावा सिख और ईसाई भी इसका शिकार रहे हैं। शुरुआत में ईसाई चरित्रों को छोटे रोल में दिखाया जाता था। ईसाई महिलाओं को बारमेड या गुंडों की रखैल या इसी तरह के बुरे किरदारों में दिखाया जाता था। ईसाई पुरुषों को हीरो का चरित्र नहीं दिया जाता था। वह एक शराबी हो सकता है जिसका दिल बहुत अच्छा हो। यही सिखों के साथ होता है। जब भी हीरो किसी मुसीबत में होता था, टैक्सी या ट्रक ड्राइवर के रूप में कहीं से मुस्कुराता हुआ कोई सिख प्रकट होता था और हीरो को मुसीबत से बाहर निकालता था। कई बार हिंदी फ़िल्मों का नायक कुछ जटिल परिस्थितियों में अपनी पहचान छिपाने के लिए सिख का चोला धारण करता है। लेकिन हमें किसी बड़ी हिंदी फ़िल्म में हीरो के रूप में सिख के दर्शन नहीं होते, सिर्फ़ जो बोले सो निहाल और सिंह इज़ किंग को छोड़कर। लेकिन इसे जाट संप्रदाय के लोगों ने पसंद नहीं किया।

हिंदी सिनेमा: इसकी पहुँच

आनंद पटवर्धन और राकेश शर्मा के बिना हमारी बहस समाप्त नहीं होगी। फ़िल्म से कुछ अलग ये भारत के प्रसिद्ध डॉक्यूमेंटरी फ़िल्म निर्माता हैं, जिन्होंने भारत का नाम दुनिया भर में ऊँचा किया है। इनकी फ़िल्मों ने अंतर्राष्ट्रीय फ़िल्म समारोहों में आलोचकों की प्रशंसा पाई है, तथा राष्ट्रीय और फ़िल्म फ़ेयर पुरस्कार भी जीते हैं। लेकिन इन फ़िल्मों में प्रदर्शित वास्तविकता के कारण सेंसर बोर्ड इन

फ़िल्मों को बिना काटे पास नहीं करता। इसके परिणामस्वरूप, यह फ़िल्में भारतीय दर्शक तक पहुँच ही नहीं पातीं। आनंद पटवर्धन की फ़िल्म “जंग और अमन” (War and Peace, २००२) में भारत और दूसरे देशों के राजनीतिक और नाभिकीय मुद्दों को विस्तार से समझाया गया है। आनंद पटवर्धन कहते हैं- “मेरी फ़िल्म गाँधी के अहिंसा दर्शन पर आधारित है। यह नाभिकीय मुद्दों के संदर्भ में भारत, पाकिस्तान और अमेरिका के राजनीतिक दोहरेपन को प्रकट करती है। मैंने जिस तरह से अपनी बात रखी है, उन्हें उससे परेशानी है। लेकिन मैंने जो आँकड़े प्रस्तुत किए हैं वे उन पर उँगली नहीं उठा सकते क्योंकि वे सही हैं।” इसके परिणाम स्वरूप, यह फ़िल्म भारतीय दर्शकों को नहीं दिखाई जा सकती। पटवर्धन की अन्य फ़िल्में हैं- चेतना के कैदी (Prisoners of Conscience, १९७८), बॉम्बे हमारा शहर (Bombay Our City, १९८५), दोस्तों की याद में (In Memory of Friends, १९९०), राम के नाम (In the Name of God, १९९२), पिता, पुत्र और धर्मयुद्ध (Father, Son, and Holy War, १९९४) और नर्मदा डायरी (Narmada Diary, १९९५)।

इन फ़िल्मों की मुख्य कमी यह है कि ये फ़ीचर फ़िल्मों की तरह बहु संख्यक दर्शकों तक नहीं पहुँचतीं। सामान्यतः कोई भी सिनेमाहाल डॉक्यूमेंटरी प्रदर्शित नहीं करते। और सेंसर बोर्ड के प्रमाण-पत्र के बिना उन्हें दर्शकों को दिखाया भी नहीं जा सकता, जिनके लिए वे बनाई गई हैं। इसलिए इन महत्वपूर्ण फ़िल्मों को बनाने का मुख्य उद्देश्य असफल हो जाता है। इन्हें संसार भर में आलोचकों द्वारा प्रशंसा प्राप्त होती है लेकिन इनका फायदा आम दर्शक को नहीं मिलता क्योंकि वो इन दिल को दहला देने वाली फिल्मों को देख ही नहीं पाता। इसका उपाय यह हो सकता है कि मुद्दों को थोड़ा सा सामान्य बनाया जाए जिससे आम दर्शक उन्हें देख और समझ सकें।

अंततः, हिंदी सिनेमा की पहुँच वैश्विक है। बॉलीवुड संसार का एक बड़ा फ़िल्म उद्योग है। इंडोनेशिया, अमेरिका, यूके, अफ्रीका, ऑस्ट्रेलिया, मलेशिया नाइजीरिया, पाकिस्तान, बांग्लादेश, श्रीलंका आदि ऐसे देश हैं जहाँ हिंदी फ़िल्मों की मांग और आपूर्ति अधिक है। इन देशों में हिंदी फ़िल्में जाति, वर्ग, धर्म, भाषा, क्षेत्र या अन्य से परे होती हैं। इसलिए यह हमारी ज़िम्मेदारी बनती है कि ऐसी फ़िल्में बनाई जाएँ जो इन मुद्दों से जुड़ी न हों। एक सच्ची वैश्विक फ़िल्म में ऐसी संकुचित मानसिकता या सांप्रदायिक सोच का प्रभाव नहीं होना चाहिए। हमारे फ़िल्म निर्माताओं को ऐसे मुद्दों को हल करने में बड़ी ज़िम्मेदारी से काम लेना चाहिए और ऐसे विषयों को सावधानी से उठाना चाहिए। मैं ज़ोर देकर कहना चाहता हूँ कि सरकार की आधिकारिक संस्था होने के नाते सेंसर बोर्ड को सेक्स और हिंसा को प्रचारित करने के बजाय ऐसे मुद्दों को अधिक गहराई और ज़िम्मेदारी से लेना चाहिए। सेक्स और हिंसा से संबंधित मुद्दे भी अत्यंत महत्वपूर्ण हैं लेकिन सांप्रदायिक ज़हर उगलने वाली फ़िल्मों से निपटने के लिए बहुत सख्त कदम उठाने होंगे। हम अपनी विविध वर्गी सांस्कृतिक एकता की सुरक्षा और संरक्षा कर सकें, यह बहुत आवश्यक है। हम इससे इनकार नहीं कर सकते कि बहुलता भारतीय समाज की आत्मा है और हमारी फ़िल्में इस सच्चाई से किसी भी क्रीम पर कतई अलग नहीं हो सकतीं, क्योंकि वे हमारी सभ्यता और संस्कृति का सच्चा रूप हैं।

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हिन्दुस्तानी संगीत में ग्वालियर घराना तथा हस्ताक्षर गायकी प्रकार

सोनम सेठ

शोध सारांश

मानव मन के उद्वेगों द्वारा उत्पन्न कलाओं में सर्वश्रेष्ठ संगीत कला ही है जो कि संसार की हर सजीव वस्तु पर अपना निश्चित असर डालती है, इसी संगीत कला के सामान्य रूप से नियमों में बिन्धे हुए रूप का नाम ही शास्त्रीय संगीत है जिसे पल्लवित करने का तथा प्रतिकूल एवं दुर्गम परिस्थितियों से भी डटकर निकालने में घरानों का विशेष महत्व है। आज हम घराना संगीत के लगभग उसी रूप को देख सुन पा रहे हैं जो पुरातन समय में रहा होगा। भारतीय सांगीतिक संस्कृति में कई घरानों का उल्लेख मिलता है जो वर्तमान में भी प्रचलित है। इसी क्रम में संगीत कला को संरक्षित करने तथा शिखर तक पहुंचाने में ग्वालियर घराने के गायकों का प्रमुख योगदान रहा है। ग्वालियर घराने के प्रमाण मुख्यतः राजा मानसिंह तोमर के काल से उपलब्ध होते हैं जहां के संगीतकारों का वृत्तान्त उनके ग्रन्थ “मानकौतूहल” के फकीर उल्लाह द्वारा किये फारसी अनुवाद से ज्ञात होता है। जिसके अन्तर्गत बैजू, बख्शू, चरजू, भगवान, घोड़ू और लौहंगा आदि गायकों के नाम उल्लेखनीय हैं।

ग्वालियर घराने के हस्ताक्षर गायन प्रकार में सर्वप्रमुख खुली एवं परिपक्व आकार की आवाज ही मूल तत्व है। स्वर लगाव ढंग में जोरदार तथा पौरुषीय ढंग होने के कारण श्रोतावर्ग में गंभीरता शान्ति एवं स्थिरता का अनुभव होने लगता है। मीड़ एवं गमक का विशेष प्रयोग भी ग्वालियर घराने की गायकी की विशेषता है जो ध्रुपद शैली से प्रभावित है, इसी नत्थन पीरबख्श की परम्परा से ही अन्य सभी घरानों की निर्मिति हुई है।

Key Words : उद्वेगों, विशिष्टताओं, दृष्टव्य, अह्वान, समन्वय, अदम्य, शिथिलता, नवीन, संग्रहित, हिन्दुस्तानी संगीत, ग्वालियर घराना, हस्ताक्षर गायकी, ध्रुपद शैली, नत्थन पीरबख्श

मानव मन के उद्वेगों द्वारा उत्पन्न कलाओं में सर्वश्रेष्ठ संगीत कला ही है जो कि सभी सजीव वस्तुओं पर अपना निश्चित प्रभाव डालती है। इसी संगीत कला के सामान्य रूप से नियमों में बिन्धे हुए रूप का नाम ही शास्त्रीय संगीत है जो कि काल और पात्रभेद से समयानुकूल परिवर्तित होता रहा है। फिर भी शास्त्रीय संगीत जिसे पल्लवित करने का तथा प्रतिकूल एवं दुर्गम परिस्थितियों से डट कर निकालने में जिससे इसका मूल नष्ट न हो, घरानों का विशेष महत्व है जो कि विश्व के अन्य किसी भी देश में नहीं पाया जाता। वह घराना शिक्षण प्रणाली ही थी जिसके कारण हम वर्तमान समय में संगीत के समयानुसार परिवर्तित हुए किन्तु फिर भी लगभग उसी रूप को देख सुन पा रहे हैं जो पुरातन समय में रही होगी अन्यथा घरानों के अभाव में सम्भवतः परिस्थिति कुछ और ही होती, संगीत का भविष्य कुछ और होता।

भारतीय संगीत अत्यन्त प्राचीन व सुन्दर ललित कलाओं में से एक है, जिसका उद्देश्य ही मनोरंजन करना तथा भक्ति मूलक भाव पैदा करना है। आज जो संगीत है उसका विकास भी अन्य ललित कलाओं के समान धीरे धीरे हुआ है। और संगीत के इस विकास क्रम का श्रेय निश्चय ही भारतीय संगीत के उन मूर्धन्य संगीतज्ञों एवं विद्वानों को है जिन्होंने प्राचीन काल से लेकर आज तक अपनी विभिन्न कृतियों, रचनाओं एवं क्रियात्मक योगदानों से भारतीय संगीत को सजाया है, संवारा है, आज भारतीय संगीत अन्तर्राष्ट्रीय स्तर पर छाया हुआ है, इन सभी के पीछे आज विद्वानों एवं संगीतज्ञों के सतत् प्रयासों को जानना और समझना ही संगीत को समझना है।

घराना हिन्दुस्तानी संगीत की निराली विशेषता है। संसार का कोई और संगीत घराने के अनुकूल या उपयुक्त नहीं बना और न ही बन सकता है। हिन्दुस्तानी संगीत में ही घरानों की परम्परा रही है। यदि घराने न होते तो पैतृक सम्पत्ति सुरक्षित न रहती और न पौराणिक

संगीत का कोई ज्ञान रह पाता। इस तरह घराने मार्ग दर्शक व पथ प्रदर्शक रहे हैं। संगीतज्ञों ने प्रगतिशील संगीत का निर्माण किया और उसे उन्नति का रास्ता दिखाया।

भारतीय सांगतिक संस्कृति में कई घरानों का उल्लेख मिलता है जो वर्तमान में भी प्रचलित हैं जैसे ग्वालियर, आगरा, जयपुर, भेण्डी बाजार, किराना, सहसवान, मेवाती आदि। इसी क्रम में संगीत कला को संरक्षित करने तथा शिखर तक पहुँचाने में ग्वालियर घराने के गायकों का प्रमुख योगदान रहा है। ग्वालियर घरानों के प्रमाण मुख्यतः राजा मानसिंह तोमर के काल से उपलब्ध होते हैं जहाँ के संगीतकारों का वृत्तान्त उनके ग्रन्थ "मानकौतूहल" के फकीर उल्लाह द्वारा किये फारसी अनुवाद से ज्ञात होता है। जिसके अन्तर्गत बैजू, बख्शू, चरजू, भगवान, घोडु और लौहंग आदि गायकों के नाम उल्लेखनीय हैं।

ग्वालियर घराने की परम्परा राजा मानसिंह से शुरू हुई। पहले ध्रुपद गायन होता था। बाद में जब ख्याल शैली का प्रादुर्भाव हुआ तो वह एक प्रकार से ध्रुपद संतान के रूप में आई। इस गायन शैली में आलाप अंग का पूरा पूरा समावेश हो गया। ग्वालियर की संगीत परम्परा अति प्राचीन है। ऐतिहासिक दृष्टिकोण से ग्वालियर की संगीत ख्याति का आरम्भ तत्कालीन नरेश राजा मानसिंह से ही आरम्भ होता है। यह परम्परा तोमर वंश से पूर्व ही समृद्ध रही है। तोमर वंश ने इसे गतिशील बनाया। राजा मानसिंह तोमर ने इसे इतना सजाया संवारा एवं परिष्कृत किया कि यह परम्परा जनसाधारण तक मे प्रचलित होकर सम्पूर्ण भारत में लोकप्रिय हो उठी।

हिन्दुस्तान संगीत के सभी घरानों की अपनी अलग विशेषता है। किसी में लय ताल की आलाप, तान के ठंग, बंदिशों आदि की। अतः यही विशेषता उस घराने के नियम कानून की श्रेणी में भी आती है जिस तरीके ने सभी घराने की अपनी मर्यादा को बहुत हद तक बचा कर रखा है। ग्वालियर घराना ख्याल गायकी में अपनी विशिष्टताओं के कारण सभी घरानों से भिन्न दृष्टव्य होता है। इस घराने की गायकी मर्दाना गायकी के नाम से विख्यात है जो कि इसकी खुली और बुलन्द आवाज पर जोर दिये जाने के कारण है। आवाज को कम करने, दबाने तथा अप्राकृतिक रूप से मधुर बनाने के प्रयास की प्रथा इस घराने में नहीं है। गला खोलकर गाने की शिक्षा ही इस घराने के प्रारम्भिक ज्ञान सूत्रों में है।

तेरहवीं शताब्दी के शारंगदेव कृत "संगीत रत्नाकर" नामक ग्रन्थ में गायक के बाइस गुणों की चर्चा की गई है जिसमें "आयत्त कंठ" एक विशिष्ट गुण है। आयत्त कंठ का अर्थ है जिसका कंठ स्वाधीन हो, अर्थात् खुली हुई आवाज हो। ध्रुपद शैली में गाने के लिए जोरदार व खुली आवाज की आवश्यकता है वही ग्वालियर परम्परा की गायकी का मूलतत्त्व है।

इसी खुली और बुलंद आवाज के अभ्यास के लिए इस घराने के शिष्यों की आवाज तीन सप्तकों में तैयार करने हेतु विशिष्ट स्वर साधन की शिक्षा दी जाती है जिसमें सरगमों के लिए षड्ज साधना, पलटो, अलंकारिक पलटो की तानों का अभ्यास प्रमुख है।

स्वर साधना सांस क्रिया व अलंकारिक पलटों व तानों के अभ्यास के बाद बंदिश पकड़ने का ठंग उसका स्वर भराव व ध्रुपद शैली के आलाप करने के ठंग के साथ ही बदलाव अंग की शिक्षा दी जाती है। "राग विस्तार" बंदिश के अनुसार ही करने के साथ ही जोरदार व खुली आवाज के प्रयोग की कला की जानकारी सिखलाई जाती है। इस घराने में विभिन्न प्रकार की लयकारियों व गायकों का प्रयोग करना भी सिखाया जाता है।

भारतीय संगीत की यह बड़ी विशेषता है कि इसमें कलाकार की कला में अपनी बुद्धि विवेक और ज्ञान के अनुसार प्रतिभा को दिखाने की स्वतन्त्रता है जो कि राग के तथा घराने के नियमों का पालन करते हुए कला प्रदर्शन को सौन्दर्यात्मक तथा प्रभावशाली बनाता है। कलाकार मंचासीन होने के साथ ही अपनी कला में नए नए आयाम की खोज में लग जाता है जो कि उसके वर्षों के अथक अभ्यास तथा रागों एवं गायकी को समझने के पूर्ण प्रयास का परिणाम होता है। राग गायन में प्रारम्भिक स्वर से लेकर बंदिश की तिहाई तक कई ऐसे बिन्दु हैं जहाँ पर कलाकार अपने विशेष घराने की शैली से किए हुए अभ्यास का परिचय देता रहता है। स्वर समान है स्वर

की आन्दोलन संख्या भी एक ही है राग में प्रयुक्त होने वाले स्वर भी वही हैं फिर भी अनेक घरानों में रागों में समानता होते हुए भी उनको प्रदर्शित करने का ढंग भिन्न भिन्न है।

ग्वालियर घराने की गायकी को यदि समझा जाए तो हम ये पाएंगे कि सिर्फ आवाज लगाव ही नहीं वरन गायकी की दृष्टि से लगभग सभी अंगों में अन्य घरानों से इस घराने में विविधता पाई जाती है। जैसे आलापचारी बन्दिश तथा रागों तथा ताल का चुनाव, तालों के प्रकार एवं बड़त, अष्टांग का प्रयोग आदि।

राग आरम्भ दमदार षड्ज के आह्वान के साथ प्रारम्भ होकर कलाकार खुले गले से स्वरों द्वारा कला के प्रदर्शन का आरम्भ करता है। ग्वालियर घराने के गायक प्रो० लक्ष्मण कृष्णराव शंकर पंडित जी के अनुसार आलाप परम्परा ध्रुपद वाली ही रही है अतः यहां विस्तृत आलाप न करके मूल रागवाचक स्वरों द्वारा ही राग का दिग्दर्शन मात्र कराया जाता है।

एक स्वर से दूसरे स्वर तक जाने के लिए मीड, सूत, और श्रुति, मेल का प्रयोग अधिक करना इसकी परम्परा है। ग्वालियर की आलापचारी का असीम सौन्दर्य तीनों सप्तकों के स्वरों को स्पर्श करते हुए मीड के प्रयोग के कारण रंजक प्रतीत होता है। साथ ही अलाप का एक विशेष प्रकार बहलावे का प्रयोग भी इसमें बड़े ही कलात्मक ढंग से किया जाता है जो गीतों के विस्तार में प्रयोग किया जाता है। बन्दिश के बोल के साथ स्वरों के रागानुसार समन्वय तथा सौन्दर्यात्मक गुणों के संयोग को लेकर आलापचारी बहलावा कहलाती है। जिसका सामान्य लय में बन्दिश के मध्य प्रयोग किया जाता है।

ग्वालियर घराने में बन्दिश एक ताल, तीन ताल, तिलवाड़ा, झूमरा, आड़ा चौताल, पंचम सवारी आदि विभिन्न तालों में होती है तथा इस घराने के गायक किसी भी ताल में सहजता तथा सामान्य रूप से गायन करते हैं। बड़ा ख्याल, छोटा ख्याल, तराना (विलम्बित लय, मध्य लय तथा द्रुत लय) त्रिवट, चतुरंग, ठुमरी, टप्पा शैली के ख्याल आदि इस घराने में गाए जाते हैं। बड़ा ख्याल तथा उसके बाद छोटा ख्याल गाया जाता है। यहाँ विशेष यह है कि बड़ा ख्याल अर्थातः विलम्बित ख्याल की लय अति विलम्बित न होकर सामान्य तथा मध्य लय की होती है। प्रो० एल० के० पन्डित के अनुसार बड़े ख्याल को यहाँ पर अति विलम्बित लय में नहीं गाते क्योंकि इससे ताल का मूल ढाँचा बिगड़ कर विकृत होने लगता है। इस तरह गायन मुख्य रूप से मध्य लय में चलता है। ऐसा माना जाता है कि विलम्बित रूप से प्रस्तुत किया गया बड़ा ख्याल अपना अर्थ तथा महत्व दोनों खो देता है।

इस घराने की बन्दिश अत्यन्त कलात्मक ढंग से गाई जाती है व उसके भराव बनाव के साथ ही जोरदार आवाज का प्रयोग किया जाता है। ख्याल गायन में ध्रुपद- धमार की गम्भीरता, टप्पा अंग की तानें, तरानों की लयकारी आदि सब का समन्वय होता है। बन्दिश स्पष्ट उच्चारण के साथ स्थाई अन्तरा अलग अलग एक के बाद एक के बाद एक गतिक्रम से बढ़ते हैं अर्थात् स्थाई व अन्तरा एक बार स्पष्ट रूप से गा लेने के बाद ख्याल का मुखड़ा लिया जाता है तथा आलापचारी प्रारम्भ की जाती है।

यहाँ की टकसाली बन्दिशों से ही ग्वालियर घराने की पहचान होती है। इस घराने की अधिकांश बन्दिशें ध्रुपद अंग की हैं व सब घराने के गायकों से सुनने को मिलती हैं। ख्याल ऐसे होते हैं कि केवल स्थाई अन्तरा गाते ही राग का स्वरूप सामने खड़ा हो जाता है।

कला के प्रदर्शन के समय संगतकार्ता की संगत भी विशेष महत्व रखती है। इस घराने में संगत कार्ता शुद्ध ठेका बजाता है तथा सम पर आते वक्त थोड़े बहुत बोल प्रकार बजाकर, मुखड़ा बनाकर सम पर आ जाना ठीक माना जाता है। तबला वादक को गायन के बीच बीच में कई बार परल अथवा प्रकार बजाने की इजाजत इस घराने में नहीं होती।

संगत के सही तरीके के प्रश्न पर पं० बाला साहेब पूंछवाले का उत्तर- "जहां तक में समझता हूँ अगर गायन शुरू होते ही तबला वादक बहुत बड़ा परन बजाना शुरू कर दे तो यह ठीक नहीं होगा। तबला वादक को यह ध्यान रखना चाहिए कि वह सोलो नहीं बजा रहा

संगति कर रहा है। वह मुख्य कलाकार नहीं सहयोगी कलाकार है। विलम्बित ग्याल में हमारा सारा ध्यान स्वरों पर केन्द्रित रहता है। अतः सम पर आते वक्त तबलावादक चार छः मात्रा का मुखड़ा बजाकर सम पर आता है तो मैं इसे पंसद करता हूँ।

बन्दिशों में अलापचारी तथा बहलाव के होते होते गायक स्वर की बढ़त से तार सप्तक पर पहुँचता है। अन्तरा पकड़ कर अन्तरे की अलापचारी होती है तत्पश्चात् तानों का सिलसिला प्रारम्भ होता है। ग्वालियर की तान स्पष्टता एवं बुलंदी के साथ सीधी, आरोहात्मक, पल्लेदार तानों के लिए मशहूर है। गामक तथा जबड़ों की तानों के साथ तानों लय के साथ सिलसिलेवार गाई जाती हैं। साथ ही बोल तानों में छन्दों का काम द्रुत गति से होता है। तानों में गायक युक्त तालों के साथ फिरत की तान, छूट की तान, खटके मीड की तान लाना घसीट लाग डाट, लड़न्त और लड़ गुथाव आदि सभी अलंकारिक तानों का प्रयोग ग्वालियर घराने में किया जाता है।

ग्वालियर घराने के प्रमुख पं० शंकर पंडित के बारे में तुषार पण्डित अपनी पुस्तक में लिखते हैं - पं० जी की तानों में ग्वालियर की प्रसिद्ध तानों का समावेश था जैसे “कड़क बिजली की तान” “हाथी चिंघाड़ की तान” इत्यादि। वे इनके लिए हिन्दुस्तान भर में प्रसिद्ध हुए। विलम्बित गामक युक्त तानों का सिलसिला जब शुरू होता था तो पं० जी के अदम्य दम खम के कारण फिरकत की तानों में गमक का ऐसा क्रम लगा रहता कि श्रोताओं को मेघ या सिंह गर्जन का सा आभास होने लगता था। कुछ लोगों के अनुसार उनके गायन में ऐसी शक्ति थी कि प्रतीत होता मानो छत ही गिरने वाली हो। दीर्घ श्वास पर नियन्त्रण होने के कारण तानों को खण्डित किए बगैर वे फिरकत की तान ले पाते थे। उसमें भी कभी कभी तानों के आरोही क्रम में गमकों का ऐसा सिलसिला रखते थे कि श्रोतागण चकाचौंध रह जाते थे। इस आरोहिक क्रम में तान के अन्त में तार सप्तक में जाकर अन्तिम स्वर को झटका देकर अति द्रुत गति से उतरते हुए पलक झपकते ही सम पर आ जाते थे, जिस पर श्रोताओं को बिजली कौंधने का सा आभास होता था। तानों में मोटे व बारीक दानों की तान दोनों में ही उनका स्वर मोतियों जैसा चमकता था।”

ग्वालियर घराने में राग रागिनियों के चुनाव पर भी बहुत ध्यान दिया जाता है। पुराने समय से ही राग रागिनियों की देवताओं की भाँति घोर तपस्या कर अर्थात् अभ्यास कर वैसे ही सिद्ध करते हैं जैसे मंत्रों द्वारा कार्य सिद्ध किये जाते हैं। शुद्ध रागों के साथ ही अप्रचलित, मिश्र एवं संकीर्ण रागों पर भी ग्वालियर वाले विशेष रूचि रखते हैं। यहा राग की शुद्धता में विशेष ध्यान दिया जाता है, गायकी निश्चय ही जटिल हो किन्तु राग रूप की क्षति नहीं होनी चाहिए।

यह घराना जिस प्रकार अपने शुद्ध आवाज लगाओ, शुद्ध राग रूप, तान, आलाप, बहलावे के लिए माना जाता है उसी प्रकार शुद्ध मुद्रा भी इसमें एक बड़ा गुण है। गायकी दमदार, जटिल, पेंचदार, जोरदार, चाहे जितनी भी हो पर गायक की मुद्रा तथा हावभाव विकृत नहीं होने चाहिए, ऐसी ग्वालियर घराने की मान्यता है। यह निरन्तर इसी प्रकार के अभ्यास पर ही निर्भर करता है क्योंकि अक्सर यह पाया जाता है कि गायक किसी विशेष गायन चरन पर अपनी मुख मुद्रा पर ध्यान नहीं रख पाता जिससे उसमें विकृति आने लगती है। साथ ही स्वरों की फेंक हाथ एवं शरीर को इधर उधर फेंकने की जरूरत भी गायक को महसूस होने लगती है जो कि ग्वालियर में बिल्कुल वर्जित है अर्थात् शरीर के किसी भी अंग को विचलित किए बगैर साहित्य एवं राग की शुद्धता को कायम रखकर गायन करने की प्रथा इस घराने की है।

एक अन्य विशेषता जिसके वर्णन के बिना ग्वालियर घराने की गायकी पूर्ण नहीं हो सकती वह है गायकी में अष्टांग का प्रयोग अर्थात् राग के विस्तार में गायकी के अष्ट अंगों का प्रयोग। इसलिए इस गायकी को अष्टांग प्रधान गायकी भी कहा जाता है। गायकी के अष्ट अंग के अतर्गत आलाप-बहलावा, बोल-आलाप, बोल-तान, तान, लयकारी के विभिन्न प्रकार, मीड, गमक, तथा मुर्की - खटका, जमजमा आते हैं। इन आठों अंगों का महत्व इस घराने में इतना है कि इनमें से किसी के भी अभाव अथवा शिथिलता में गायकी विकृत नहीं विकलांग समझी जाती है।

ग्वालियर घराने की वंशावली के अनुसार पीर मोहम्मद खां, नत्थन तीर बख्शा, हस्सू खां, हददु खां और नत्थु खां ग्वालियर घराने की ख्याल गायकी के प्रारम्भिक दिनों के अगुआ थे। इनमें से प्रत्येक की अपनी शिष्य परम्परा थी। हस्सू खां, हददू खां, नत्थु खां इन तीनों भाईयों ने इस घराने की गायकी को एक नवीन रूप दिया क्योंकि अपनी खानदानी संगीत शिक्षा के साथ साथ इन्होंने कब्बाल बच्चों के घराने के बड़े मोहम्मद खां की गायकी को भी आत्मसात कर लिया था। हददू खां की प्रमुख शिष्यों में इनके पुत्र मोहम्मद खां और रहमत खां, उनके भतीजे निसार हुसैन खां, मेंहदी हुसैन खां के नाम उल्लेखनीय हैं। अन्य शिष्यों में राम कृष्ण बुआ, पं० दीक्षित, जोशी बुआ, और बालाजी गुरु प्रसिद्ध हुए हैं। हस्सू खां के शिष्यों में बन्ने खां, बड़े बालकृष्ण बुआ (अन्धे), वासुदेव राव जोशी एवं नाना दीक्षित हुए हैं। नत्थु खां के शिष्यों में निसार हुसैन खां, इनके दत्तक पुत्र थे। वासुदेव जोशी से बालकृष्ण बुआ, इचलंकर जीकर ने ख्याल गायन सीखा एवं इसका प्रचार किया। अपने एक मात्र पुत्र अण्णा बुआ को भी संगीत में प्रवीण किया परन्तु अल्प आयु में ही इनका निधन हो गया। इसके अतिरिक्त पं० विष्णु दिगम्बर पुलस्कर, सन्नत मनोहर जोशी, पं० गुड्डु बुआ इंग्ले, पं० मिराशी बुआ आदि परिगणित हैं। पं० गुड्डु बुआ इंग्ले ने अपने पुत्र पं० केशव बुआ इंग्ले को तथा इन्होंने अपने पुत्र माधव इंग्ले को संगीत की शिक्षा दी। पं० इचलंकरजीकर को महाराष्ट्र में ख्याल गायकी का विकास कराने का श्रेय प्राप्त है।

पं० विष्णु दिगम्बर के शिष्यों में डी० वी० पलुस्कर, शंकरराव व्यास, विष्णु अण्णा कशालकर, बसन्त राव राजोपाध्ये, पं० ओमकार नाथ ठाकुर, पं० विनायक राव पटवर्धन, बी० आर देवधर, पं० नारायण राव व्यास, शंकर राव बोडस, वामन राव, लक्ष्मण राव बोडस आदि प्रमुख हैं। निसार हुसैन खां के शिष्यों में शंकर पंडित, रामकृष्ण बुआ बड़े तथा भाउ राव थे। शंकर पं० ने अपने पुत्र कृष्ण राव पं० तथा राजा भईया पूँछ वाले को संगीत शिक्षा दी। कृष्ण राव शंकर पं० ने अपने पुत्र लक्ष्मण कृष्ण पंडित को संगीत शिक्षा दी। इस प्रकार ग्वालियर घराने के गायकों की वंशावली चली आ रही है।

किसी भी घराने की गायकी को समझने जानने के लिए चूँकि हमारा संगीत प्रदर्शन कला है और प्रयोगात्मक है अतः सिर्फ शब्दों के द्वारा यह मुश्किल है, फिर भी ग्वालियर घराने की गायकी के हस्ताक्षर प्रकारों की चर्चा पुस्तकों, गुरुजनों, अथवा गुणीजानों से प्राप्त हुई है जिसे इस लेख में संग्रहित करने का प्रयास किया गया है।

संदर्भ ग्रन्थ सूची

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PSYCHOLOGY

DISORDERED EATING ATTITUDES IN FEMALE ADOLESCENTS

Meghna Basu Thakur, Jyotika Varmani

ABSTRACT

Eating disorders are the focus of a large body of research today. The roots of these disorders, lie in the attitudes individuals hold about eating. Adolescent girls are a particularly vulnerable population when it comes to body shape and appearance. The present study looks at specific disordered eating attitudes among adolescent girls in the urban Indian context. Five areas of eating attitude including relationship with food, concerns about food and weight gain, restrictive and compensatory practices, feeling toward eating and idea of normal eating are studied. Data obtained from sixty adolescent girls (N=60) ranging from the ages 16-17 is analysed. Results are presented referring to specific domains of disordered eating attitudes. The results are discussed with respect to growing trends of eating attitudes, the influence of media and religious practices, and the growing influence of the Western culture. The implications of the study in terms of a need for education of healthy eating practices are also discussed.

Key Words: *adolescent girls, disordered eating attitudes, eating attitudes in India*

Disordered Eating Attitudes in Female Adolescents

Eating attitudes are defined as beliefs, thoughts, feelings, behaviours and relationship with food (Alvarenga et al., 2010). Eating attitudes are the foundation of the development of eating disorders. Healthy eating attitudes contribute to healthy living (Naughton, McCarthy & McCarthy, 2013).

Adolescence and Eating Attitudes

Adolescence involves a marked growth in social interactions and expectations. This is the time when there are also important bodily changes like changes in body proportion, size, weight and body image (Burgic, Burgic & Gavric 2010). This age is also characterized by a profound impact of the media, and the growing use of social media (Clarke-Pearson & O'Keeffe, 2011). The glorification of slenderness in the media is not uncommon (Levine & Smolak, 2010). Several studies have established a strong risk during adolescence for eating disorders (e.g. Marti, Rohde & Stice, 2014).

Eating Attitudes and Gender

Eating disorders have a strong association to gender. They are more prevalent in females especially in adolescent girls owing to their preoccupation with body shape, weight and diet (Burgic, Burgic & Gavric, 2010). Females are found to be more prone to engage in maladaptive eating behaviours like binge eating, dieting, and vomiting (Moore et al., 2009). The indulgence of this population in dieting and other weight loss strategies are associated to a growing risk of eating disorders (Burgic, Burgic & Gavric, 2010).

Eating Attitudes in Indian Females

It is common knowledge that western cultures place a strong emphasis on physical appearance. Females in these cultures are found to associate attractiveness to being thin (McCabe & Ricciardelli, 2001). Several Indian studies have established that adolescent girls in the country show similar ideals as that of girls in Western cultures with respect to body image disturbance and eating disorders (e.g. Sjostedt, Shumaker, & Nathawat, 1998; Lunner et al., 2000; Gupta, Chaturvedi, Chandarana, & Johnson, 2001). The increasing exposure to Western media and fast paced globalization has further increased the presence of eating disturbance, leading to high levels of body dissatisfaction and a fear of being overweight (Gupta et al., 2001; Sjostedt et al., 1998).

The Present Study

There has been a dearth of studies on specific disordered eating attitudes in the Indian context. Hence, the present study looks at the prevalence of eating attitudes in a sample of Indian adolescent girls with respect to five areas namely, relationship with food, concerns about food and weight gain, restrictive and compensatory practices, feeling toward eating and normal eating.

Research Methodology

Sample

Sixtyfemale adolescent girls studying in different junior colleges were selected based on availability (N=60). Their ages ranged from 16 to 17 years.

Measure

The Disordered Eating Attitude Scale (English Version) developed by Alvarenga et.al. in 2010 was used for the purpose of the study. The internal consistency of the scale has been established as .76. The scale has been found to have appropriate internal consistency, convergent validity and test–retest reliability (Alvarenga et.al., 2010) and is useful in measuring eating attitudes in English speaking countries. The scale is divided into five subscales. Subscale 1 (questions 8,10,13, 17,18,19,20,21,22,23,24)deals with relationship with food; subscale 2 (questions 5, 14, 15 and 16) deals with concerns about food and weight gain; subscale 3 (questions 4,6,7 and 12) deals with restrictive and compensatory practices; subscale 4 (questions 2,3, and 9) measures feeling toward eating and subscale 4 (questions 1a,b,c and 11) measure idea of normal eating.

Procedure

Written informed consent regarding the study was obtained from the 60 participants. The scales were then administered and the participants were orally debriefed about the purpose of the study. The obtained data was subject to analysis.

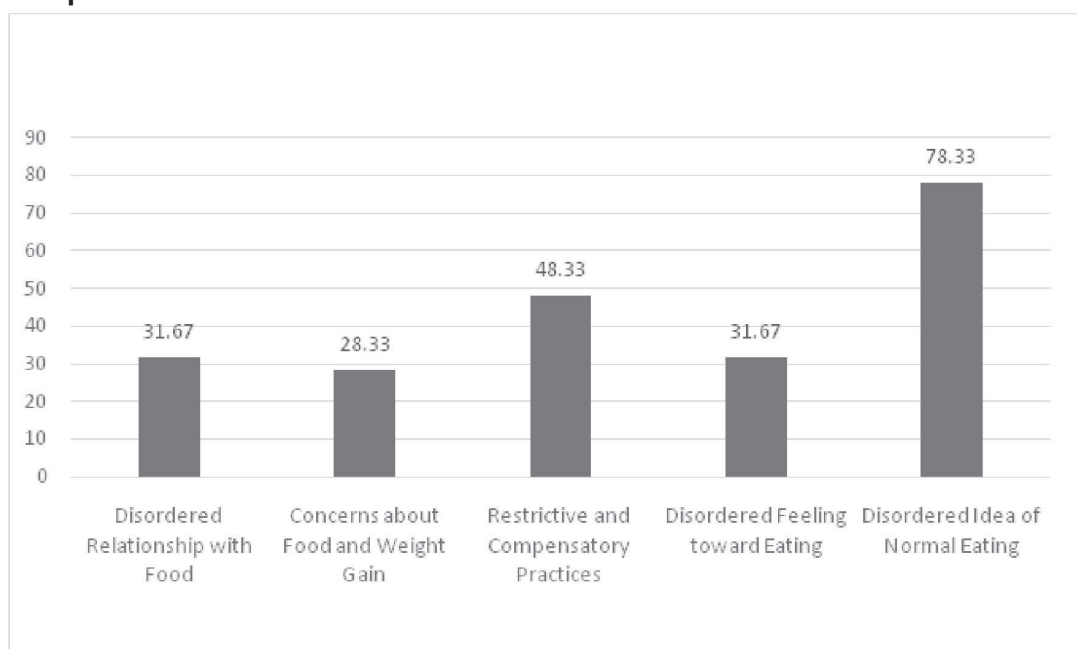
Data Analysis

Data was analysed using SPSS 20. The frequency of positive answers to each question and for each subscale collectively was analysed in terms of percentages. Cut-offs for Likert type responses were set to include those behaviours that showed very frequent responses. Thus, any response scoring 4 or 5 was considered as a response showing a disordered eating attitude.

Results & Discussion

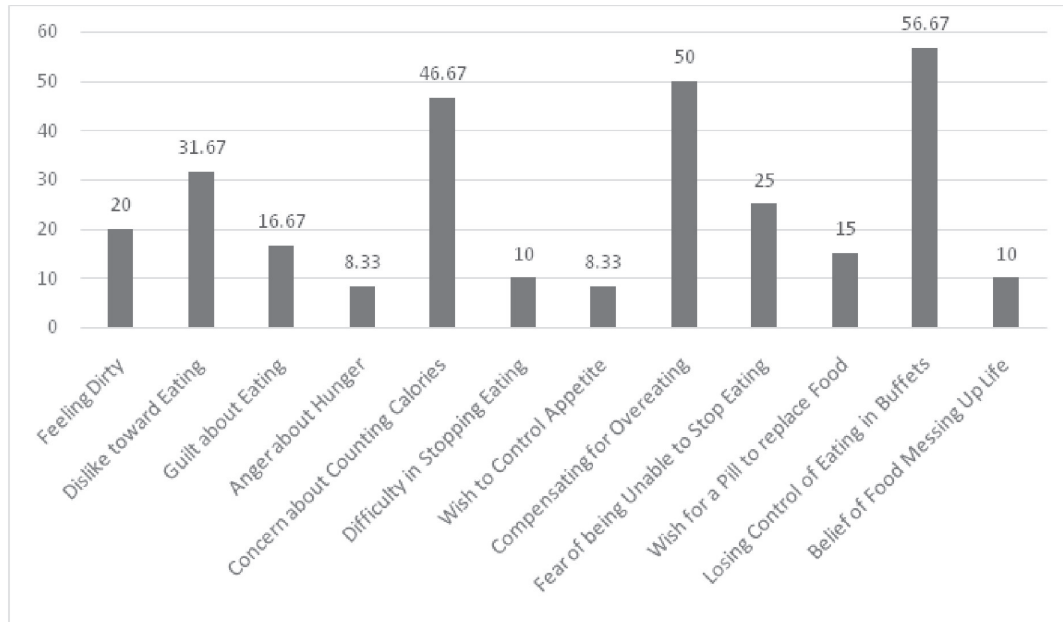
Of the total adolescent sample, only 5% showed absolutely no signs of disordered eating attitudes. The remaining 95% showed some or the other disordered attitudes in certain areas. Totally, 35% showed disordered eating attitudes that can be a cause for concern.

Figure 1 - Prevalence Of The Five Different Types Of Disordered Eating Attitudes In The Sample



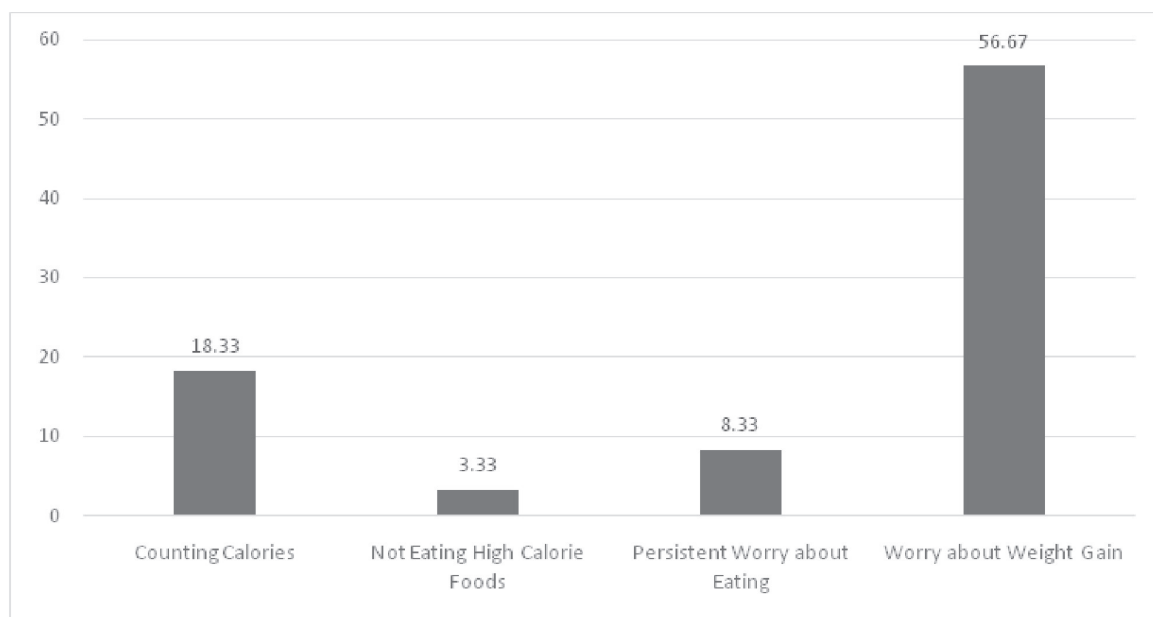
As seen in figure 1, the highest prevalence rates were found for disordered ideas of normal eating (78.33%), followed by restrictive and compensatory eating practices (48.33%), followed by disordered feelings toward eating (31.67%) and disordered relationship with food (31.67%), followed by concerns about food and weight gain (28.33%).

Figure 2- Prevalence of the different types of disordered attitudes regarding relationship to food



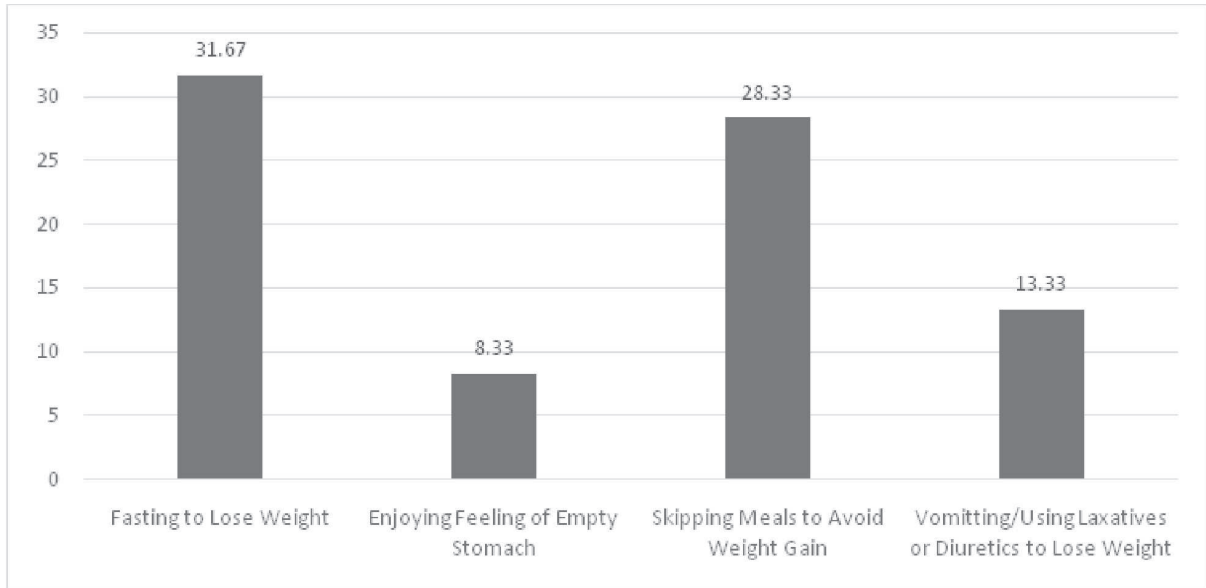
As seen in figure 2, the highest prevalence rates among disordered attitudes regarding relationship to food were found for losing control of eating in buffets (56.67%), followed by compensating for overeating (50%), followed by concern about counting calories (46.67%), followed by dislike towards eating (31.67%), followed fear about being unable to stop eating (25%), followed by feeling dirty (20%), followed by guilt about eating (16.67%), followed by the wish for a pill to replace eating (15%) followed by difficulty in stopping eating (10%) and a belief of food messing up one’s life (10%), followed by anger about eating (8.33%) and a wish to control appetite (8.33%).

Figure 3- Prevalence of the different types of Concerns about Food and Weight Gain



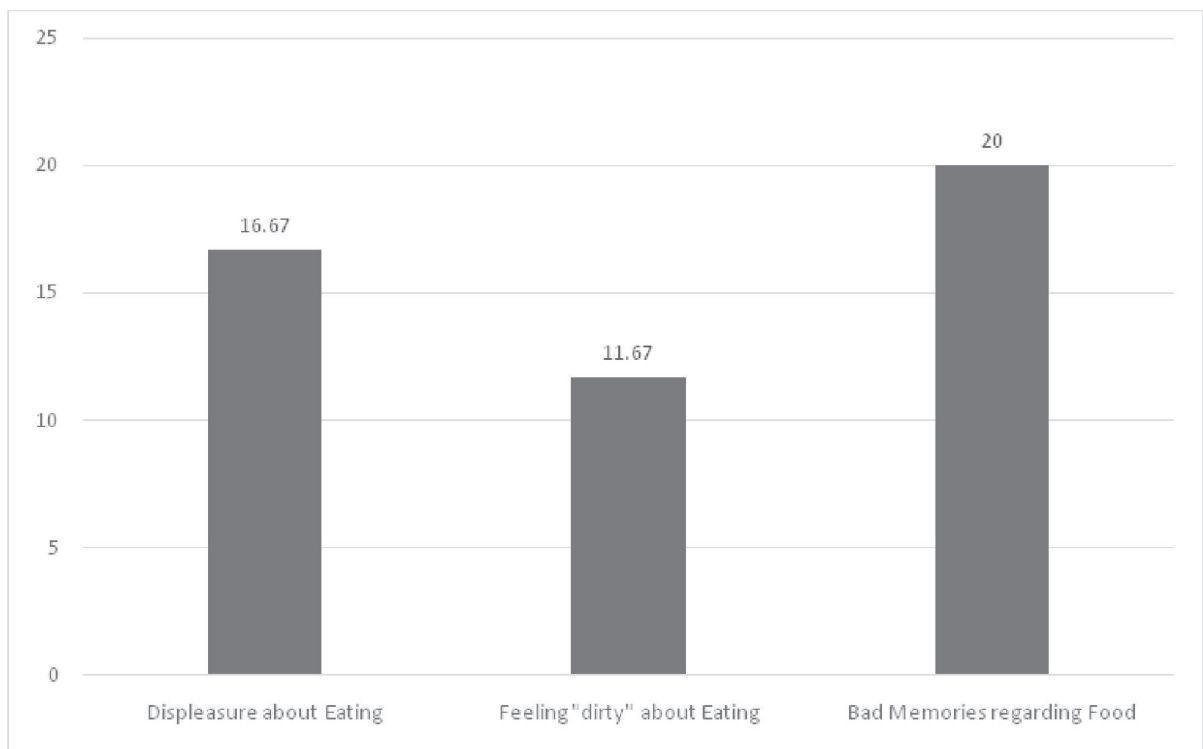
As seen in figure 3, the highest prevalence rates were found for worry about weight gain (56.67%), followed by counting calories (18.33%), followed by persistent worry about eating (8.33%), followed by not eating high calorie foods (3.33%).

Figure 4- Prevalence of the different types of Restrictive and Compensatory Practices to Lose Weight



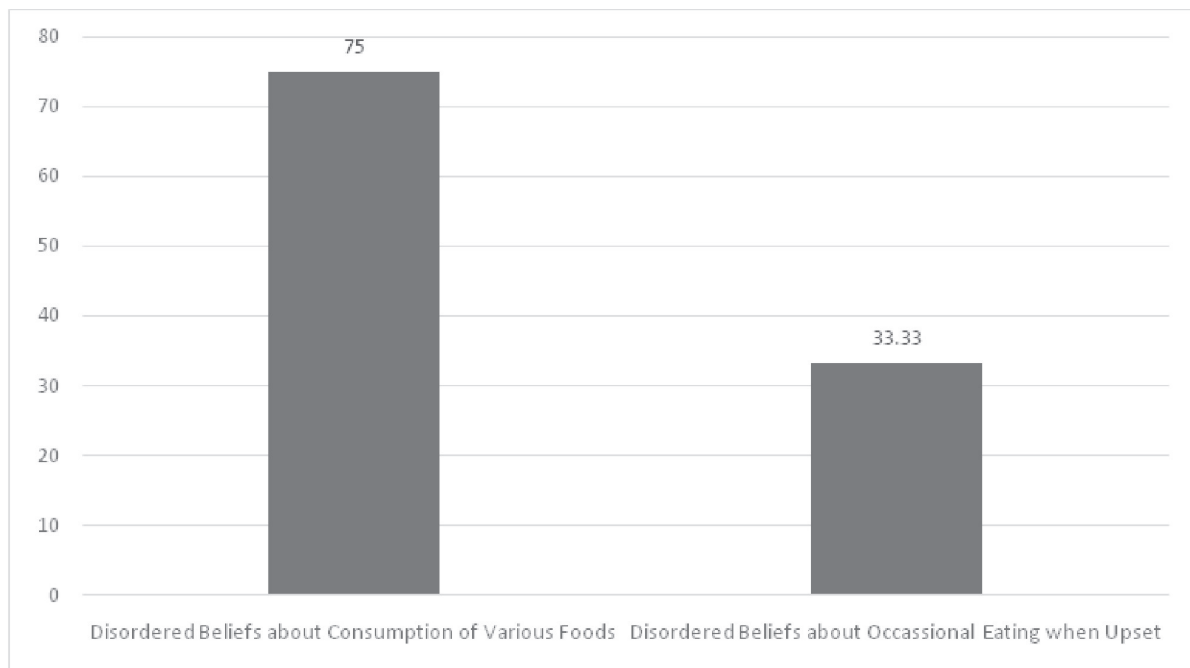
As seen in figure 4, the highest prevalence rates were found for fasting to lose weight (31.67%), followed by skipping meals to avoid weight gain (28.33%), followed by vomiting/using laxatives or diuretics to lose weight (13.33%), followed by enjoying feeling of empty stomach (8.33%).

Figure 5- Prevalence of the different types of Disordered Feelings toward Food



As seen in figure 5, the highest prevalence rates were found for bad memories regarding food (20.00%), followed by displeasure about eating (16.67%), followed by feeling “dirty” about eating (11.67%).

Figure 6- Prevalence of the different types of Disordered Ideas about Food



As seen in figure 6, the highest prevalence rates were found for disordered beliefs about consumption of various foods (75.00%) and disordered beliefs about occasional eating when upset (33.33%).

Discussion

From the findings of the present study, it is apparent that disordered eating attitudes among young adolescent girls are present at noteworthy rates. In their study of adolescent females, Chellapa & Karunanidhi (2013) reported disordered eating attitudes in 30% of the total sample. 35% of the present sample showed disordered eating attitudes indicating the rising trend of the phenomenon. The results show that certain specific areas of eating attitudes need are especially noteworthy.

Distorted Ideas of Nutritional Requirement

The most prevalent type of disordered attitude found in this study is ideas about normal eating. The media has been considered as the prime factor that has led to a drive for thinness in adolescents (Fernandez and Pritchard, 2012). As seen in their responses to questions 1a,b, and c, due to a constant promotion of eating styles that enable one to remain slim, adolescents have started believing that certain healthy foods like sugar, bread, rice, etc. need not be consumed at all. This trend is unfortunate as eating beliefs set in adolescence are found to be carried right through to adulthood (Neumark-Sczteiner et.al., 2011). It is also found that such attitudes are ineffective for their purpose i.e. weight loss in the long run (Neumark-Sczteiner et.al., 2012).

Compensation for Overeating

Studies from an ethnic perspective have shown that white women tend to show the highest amount of compensatory eating behaviour (Crago & Shisslak, 2003). There is a lack of research on restrictive and compensatory practices of eating in India. Fasting is observed in India commonly as a part of religious

practices. The results of the present study, however, clearly show that restrictive practices are also undertaken with an aim to lose weight. The commonality of fasting as a part of culture is perhaps the reason for its preference to compensatory practices like vomiting and use of laxatives to compensate for overeating.

A Growing Concern for Calorie Intake

Calorie counting has become an obsession in the world. Concern about overeating on rare occasions is also a product of this concern. The most obvious outcome of limiting calories is malnutrition. Besides, excessive calorie counting has been linked to psychological problems like impaired judgment, irrational behavior, obsessive compulsive disorder, panic attacks and irrational fears. It is also linked to depression (Whalen, 2015).

Worry about weight gain

Research links worrying about weight gain to a psychological symptom rather than a current trend (Casper & Offer, 1990). The media again plays a major role in these concerns. Given the abnormality of this concern, it is unfortunate that this symptom is persisting at increasing rates.

Limitations

More definite results could be established with the help of a larger sample size. Since the study was based on the self-report technique, it cannot be guaranteed that the participants have truthfully answered all the questions.

Implications

The high prevalence of disordered ideas about eating indicates that the common media portrayal of ideal eating practices and emphasis on being slim at the cost of healthy nourishment needs to be modified. Adolescents need education on healthy eating rather than on losing weight. Deeper research needs to be done on distorted ideas of nutritional value of food and on restrictive practices of eating.

Suggestions

Further research can look into disordered eating attitudes in various age groups within the adolescence age bracket, and particularly look out for the age of onset of extreme eating attitudes. More studies need to look at attitudes towards eating specifically in the Indian context.

Conclusion

The present study has highlighted the prevalence of disordered eating attitudes and highlighted the prominent areas of disordered eating attitudes in adolescent girls in India today.

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***HAPPIFY YOURSELF... - A PSYCHOLOGICAL SEARCH FOR HAPPINESS...
FACTORS GOVERNING HAPPINESS IN THE CONTEMPORARY INDIAN SOCIETY:
A CROSS-SECTIONAL STUDY***

**R. D. Chaturvedi, Ankita Saraswat, Avan Ardeshir,
Nikita Parmar, Parth-Raj Singh**

ABSTRACT

The research was undertaken to study the factors that lead to happiness in the Indian society. In the current times due to high levels of stress, competitiveness and dynamism, a simple life goal like happiness, remains unattainable for most individuals.

Happiness in the current study has been defined as:

- Flexibility in a person's way of living
- Low levels of stress
- Balance of emotions
- Good interpersonal skills and family relations
- Adaptability with the changing times
- Functional decision making and problem solving skills

A self-developed questionnaire was administered to a sample size of 108 people. The purposive sampling was done in such a way that there was equal number of participants in the age brackets of 15yrs - 35yrs, 36yrs - 55yrs, 56yrs and above. Further, under each age bracket the participants belonged to three Socio-Economic Strata (SES): Low Socio-Economic Strata, Middle Socio-Economic Strata, and High Socio-Economic Strata.

The conclusions drawn from this study were that there are some similar factors that govern happiness among all socio-economic classes. These are: having low levels of stress, flexibility in one's life, and healthy interpersonal interactions. Across all age brackets, maintaining healthy relationships with family and friends was of paramount importance in one's quest to happiness. Where the factors of stress are concerned, people belonging to High SES and the age bracket of 56 yrs. and above, were able to control it better. In terms of having flexibility and control over one's life, the Middle SES and High SES and also, those belonging to 36yrs - 55yrs, and 56 yrs and above had definite advantage. They could access greater resources to manage their lives. The Middle SES and participants in the age bracket of 36yrs - 55yrs emerged as most adaptable. They were also able to appropriately balance their problem solving skills, decision making skills and emotions.

Key Words: *Flexibility, Stress, Interpersonal Skills, Adaptability, Family Relations, Problem Solving, Emotional Balance*

Introduction:

For a large number of people Happiness may be characterized as a smile, a laugh or simply a state of well-being as the dictionary puts it. However, happiness too can involve various emotions. We could call it the positive emotions. Other than being good for the health of the body, these positive emotions also nurture the mind and the psychological state of the person.

Scholarpedia says on happiness that - To psychological researchers, happiness is life experience marked by a preponderance of positive emotion. Feelings of happiness and thoughts of satisfaction with life are two prime components of subjective well-being (SWB).

Happiness is caused partially by biological factors or we could say that those biological factors or change are the result of us being happy. For e.g.: When a person is exposed to laughing gas, the person starts laughing, however, that doesn't mean he is happy. It may be a result of certain changes in the chemistry but ultimately it is the person's choice to be happy which makes him/her happy. A person can always choose to be happy. Happiness as an emotion to many may seem simple but once

pondered on the thought people get confused as to what is happiness and what really makes them happy. We think we know what will make us happy, but we don't. Many of us believe that money will make us happy, but it won't. Except for the very poor, money cannot buy happiness. Instead of dreaming of vast wealth, we should dream of close friends and healthy bodies and meaningful work.

Several years ago, James Montier, a "global equity strategist", took a break from investing in order to publish a brief overview of existing research into the psychology of happiness. Montier learned that happiness comprises three components:

- About 50% of individual happiness comes from a genetic set point. That is, we're each predisposed to a certain level of happiness. Some of us are just naturally more inclined to be cheery than others.
- About 10% of our happiness is due to our circumstances. Our age, race, gender, personal history, and, yes, wealth, only make up about one-tenth of our happiness.
- The remaining 40% of an individual's happiness seems to be derived from intentional activity, from "discrete actions or practices that people can choose to do".

If we have no control over our genetic "happy point", and if we have little control over our circumstances, then it makes sense to focus on those things that we can do to make ourselves happy. According to Montier's paper, these activities include sex, exercise, sleep, and close relationships.

What does not bring happiness? It is money and the pursuit of happiness for its own sake. "Vast arrays of individuals seriously over-rate the importance of money in making themselves, and others, happy," Montier writes. "Study after study from psychology shows that money doesn't equal happiness."

Review of literature :

A number of studies have previously been conducted by prominent people. Their studies on happiness help us get an insight into the subject matter.

Do unmarried individuals experience more emotional and health problems than their married counterparts? According to more than 130 empirical studies on a number of well being indices, married men and women are generally happier and less stressed than the unmarried. (Robert .h. Coombs, UCLA school of medicine)

Although the evidence is not conclusive, the findings of numerous recent studies suggest that in the American society, the presence of a child or children in the family on the average lowers the marital happiness or satisfaction of the parents. (LeMasters, 1957 ; Burr, 1970 ; Campbell, Converse and Rodgers, 1976)

In one case, the study states that happiness and satisfaction must be understood as the outcome of an interaction process between individual characteristics and aspirations on the one side, and social relations and macro social structures on the other side. A distinction is made between life satisfaction and happiness; the former is more seen as the outcome of an evaluation process including material and social aspirations and achievements, the latter as an outcome of positive experiences, particularly close personal relationships (Max Haller, Markus Hadler)

One paper discusses the link between happiness and wealth. Although there are many accepted faults with GNP per capita as a measure of the utility gained from wealth, most commentators would still argue that an increase in GNP per capita will have positive effects on total utility outweighing any negative externalities. Taking lessons from a conception of the nature and causes of happiness that harks back to Adam Smith and the original Utilitarians, this paper argues that increases in absolute income should have little effect on happiness in rich countries, and that there might instead be channels linking happiness causally with growth. Using time series evidence from happiness polls in ten wealthy countries, the paper finds no support for a causal link from growth to happiness, weak support for a

reverse causation and further (weak) support for links between national equality and happiness and leisure time and happiness. The paper concludes by offering some consequences of this for theory and policy (Charles Kenny, *Kyklos*, Volume 52, Issue 1, 1999).

Common beliefs about the need to reduce stress to obtain happiness suggest that stress management activities should be included in these interventions. However, the research on the relationship between positive and negative affect is equivocal. Theoretically, they are conceptualized as independent dimensions, but research has often found an inverse relationship between happiness and stress. In addition, the research generally attempts to assess stress objectively rather than in terms of the cognitive appraisal process. One study examines the relationship between perceived stress and happiness among 100 college students to determine if the same inverse relationship exists. Linear correlations between happiness and perceived stress were significant indicating that there was an inverse relationship between these variables. The discussion focuses on several factors that might help to explain the observed relationship. (Holly H. Schiffrin, S. Katherine Nelson)

The concept of health contains aspects of social and mental well-being and not just the absence of disease. The concept of well-being is sometimes used interchangeably with the term happiness, although focus has been on other aspects as well. Here we explore associations between happiness and experience of stress at school, personal and social factors among 887 Norwegian school adolescents participating in a World Health Organization project on health-promoting schools. Happiness was measured by a one item question (ordered responses 1–4). The psychosocial factors were represented by an average score of 3–12 items. Odds ratios of feeling very/quite happy were calculated in multiple logistic regression analyses. An increasing degree of stress experience reduced the feeling of happiness significantly. Furthermore, increasing levels of general self-efficacy increased the odds of feeling happy, whereas the more specific measure of school self-efficacy showed no independent effect. Social support from teachers also enhanced happiness significantly. A less consistent pattern was found for support from peers, but the most happy pupils experienced significantly more support than pupils who reported being unhappy. No significant trend was found with decision control. We also explored associations between happiness and psychosomatic symptoms. Pupils feeling unhappy reported a particular symptom more often and they also had the highest mean number of reported symptoms. To evaluate whether these health indicators represent different dimensions of health, a comparison of strength of associations with common risk factors is made. Implications for health promotion practice are discussed (Gerd Karin Natvig RN PhD, Grethe Albrektsen PhD, Ulla Qvarnstrøm PhD, *International Journal of Nursing Practice*, Volume 9, Issue 3, pages 166–175, June 2003).

Past research has demonstrated a relationship between happiness and workplace success. For example, compared with their less happy peers, happy people earn more money, display superior performance, and perform more helpful acts. Researchers have often assumed that an employee is happy and satisfied because he or she is successful. However, the authors are now reviewing evidence in support of an alternative hypothesis—namely, that happiness is a source of why particular employees are more successful than others. To this end, the authors consider evidence from three types of studies—cross-sectional, longitudinal, and experimental—that relates happiness to various work outcomes. Taken together, the evidence suggests that happiness is not only correlated with workplace success but that happiness often precedes measures of success and that induction of positive affect leads to improved workplace outcome (Julia K. Boehm and Sonja Lyubomirsky)

Definition of Happiness:

In the present study, various facets that affect the levels of happiness in a person are uncovered. Also, the study attempts to find out the extent to which these factors go hand in hand. Happiness, in this study, was defined along the following criteria:

1. Flexibility, adaptability and problem solving
2. Stress levels
3. Emotional balance and socio-economic strata
4. Interpersonal skills and family relations

As far as flexibility, adaptability and problem solving, emotional balance and socio-economic strata, and interpersonal skills and family relations were concerned, a high score was desirable. However in case of stress, a high score was undesirable.

Methodology :

Sample size:

The sample size was 108 people equally divided into different age groups i.e. from 15-35, 36-55, and 56 and above. In addition to this the sample was further divided as per their economic strata keeping in mind that equal number of people from all age groups represented all the economic strata.

Tools:

A modified version of the Oxford Happiness Questionnaire was used.

Procedure:

This study is a cross sectional study wherein 36 people from each age group and socio economic strata namely 15-35 low income group, 15-35 middle income group, 15-35 high income group, 36-55 low income group, 36-55 middle income group, 36-55 high income group, 56 & above-low income group, 56 & above- middle income group and 56 & above-high income group are included. Therefore the total sample size is of 108 participants.

Results and Discussions :

We have shown in the following the tables the data which is significantly different between age groups regarding the particular criterias.

Table 1: For age group 15-35

Criteria	N	Mean	S.D	t
Flexibility, adaptability & problem solving. (for Low & Middle income group)	24	Low SES = 22 Middle SES = 35.17	Low SES = 5.99 Middle SES = 3.56	1.56**
Stress (for Low & Middle income group)	24	Low SES = 20 Middle SES = 18.83	Low SES = 3.46 Middle SES = 3.78	1.04***
Interpersonal skills and family relations (for Low and Middle income groups)	24	Low SES = 29 Middle SES = 27.16	Low SES = 4.06 Middle SES = 2.69	1.22***

p<0.10, *p<0.05, two tailed, df= 22

As observed in table 1, we can clearly derive that stress levels are high for the Low income group in this age bracket. The Middle income group however is significantly different in stress levels and maintains a desirable stand for the same when compared to the Low income group. Flexibility, adaptability & problem solving abilities are more developed in the Middle income population. This may be due to the better resources and education that they enjoy compared to the Low income group. However, in terms of Interpersonal skills and family relations, the Lower income group holds a higher position when compared to the Middle income group.

Table 2: for the age group 36-55

Criteria	N	Mean	S.D	t
Interpersonal skills and family relations (for Low and Middle income groups)	24	Low SES= 27.67 Middle SES= 27.083	Low SES= 6.39 Middle SES= 4.23	2.33*

* $p < 0.05$, two tailed, $df = 22$

As observed in table 2, the significant difference emerges between Low income group and middle income group in regards to interpersonal skills and family relations. As people of this age are mostly occupied with their jobs and earnings, people may at times fall short of interactions with their close ones. Though the difference is marginal, still, the Low income group emerges more successful in maintaining interpersonal interactions and family relations when compared to the Middle income group.

Table 3: for the age group 56 & above

Criteria	N	Mean	S.D	t
Stress (for Low and Middle income group)	24	Low SES= 22.08 Middle SES= 20.75	Low SES= 3.40 Middle SES= 1.87	1.73**
Emotional balance and SES (for Low and Middle income groups)	24	Low SES= 21.17 Middle SES= 22.17	Low SES= 2.69 Middle SES= 3.16	1.52**
Interpersonal Skills and Family Relations (for Low and Middle income groups)	24	Low SES= 28.83 Middle SES= 27.83	Low SES= 3.76 Middle SES= 6.45	1.08***

** $p < 0.10$, *** $p < 0.25$, two tailed, $df = 22$

As observed in table 3, stress levels seem to be high for the Low income group. However, even here, we observe that the Low income group shows better results in Interpersonal skills and Family relations. In case of Emotional balance, the Middle income group is more stable emotionally when compared to the Low income group.

Conclusion

After this study, we see that consistently across all age groups the Low income group was experiencing higher levels of Stress. In spite of this, when compared to the Middle and High income groups, the Low income groups across all age brackets was consistently showing closer and more functional interpersonal skills and Family relations. It implies that the lack of resources and education was being compensated by this age group by forming closer ties with each other. The Middle income group emerged better only in Flexibility and problem solving.

It was also observed that people belonging to High income group did not show any advantage in terms of any criteria relating to happiness. This clearly signifies that happiness is independent of financial status and socio economic strata. Also as mentioned previously, James Montier points out that only about 50% of our happiness comes from a genetic set point whereas 40% is due to intentional activity. Finally it is only 10% of our happiness that is derived from our circumstances which may include our Socio economic strata and income levels.

The stresses and strains of everyday life activities are unavoidable. However, by forming closer interpersonal relationships with family and friends, every stress can be changed into eustress (Happy stress). This phenomena is safe-guarding the people of the Low income group from crumbling under the rigor of day-to-day life. It may be that limiting ones aspiration, ambition, needs and desires are helping the Low income group to sustain happiness. It may be that the Middle and the High income groups are trapped in a vicious cycle of insatiable wants and desires and therefore they seem to be only momentarily happy.

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INTRINSIC MOTIVATION AND INTRINSIC GOALS AS PREDICTORS OF WELL-BEING

Cicilia Chettiar

The scientific study of well being occurred as a reaction to the emphasis on negative states. The history of research in psychology is defined by the amount of funding that was available and only those conditions that were most lucrative received a lot of research attention. Over time, the focus shifted to healthy states of being. An alternative model of study developed which provided a more adaptive contrast to all the maladjustment based studies.

It required the definition of variables essential to the study of healthy states of being. The condition of well-being came to be most often studied under various terms like happiness, life-satisfaction, quality of life etc. Although all these terms do not mean the same things, they reflect an urge to study what is good and right in human nature. Well being is most often considered similar to happiness.

Subjective Well-Being (SWB) is a broad category of phenomena that includes people's emotional responses, domain satisfactions, and global judgments of life satisfactions (Diener, Suh, Lucas, Smith, 1999). Researchers study the entire range of emotions from misery to elation, understanding that people move towards positivity and don't just avoid negativity.

There are various predictors of SWB and of these, the role of intrinsic motivation has already been studied by researchers (Deci & Ryan, 2000). Since SWB includes emotional aspects, it seems obvious that motivation is also a key ingredient in the study of SWB. There are certain goals that individuals appear motivated to move towards or move away from. The nature of motivational state determines the goals. Research on goal states talks about how the beneficial effects of intrinsic goals and the materialistic nature of intrinsic goals.

Assuming that extrinsic goals have their roots in external factors, it seems evident that extrinsic goals create an element of uncontrollability which is an unpleasant state for most individuals. Intrinsic goals on the other hand have a clear purpose that emanates from within the individual. The nature of intrinsic goals causes an individual to indulge in those activities which act to bring happiness of the more lasting kinds. Happiness and therefore SWB attaches itself intuitively to intrinsic goals rather than extrinsic goals.

Intrinsic goals are considered to be determined by intrinsic motivation. IM has been defined as performing actions out of interest, pleasure and enjoyment (Deci & Ryan, 1985). Although this could include any number of activities, it seems preferable to qualify the activities based on the effort invested in them. Watching television and going for a hike could both be interesting and pleasurable, but a hike requires a lot more effort and therefore going for a hike could be considered more likely a product of IM than watching television.

The current study proposes to understand the relation between SWB, IM and IG in an effort to identify predictors that can be applied to life. It hypothesizes that both IM and IG will predict SWB.

Methodology

Sample

The study follows a survey design and sample is collected from an urban population. A purposive sampling strategy is used to match the participants for various demographics like age, educational background and socio-economic status. The total sample size is 474 participants. The sample is part of a larger cross-cultural study.

Instruments

The Aspiration Index (Kasser, Ryan, 1993) was used to identify the strength of the intrinsic goals (IG). The goals fall under the categories of Personal Growth, Relationships, Community and Health. The participants rate items which reflect the significance that each of these goals have in their lives. There are 35 statements that assess intrinsic and extrinsic goal significance. For the purposes of this study, only the scores relating to the intrinsic goals were considered.

Intrinsic Motivation (IM) was assessed using the Intrinsic Motivation Inventory (Ryan, 1982). The instrument assesses participants' interest/enjoyment, perceived competence, effort, value/usefulness, felt pressure and tension, and perceived choice while performing a given activity, thus yielding six subscale scores using 22 items.

Well being is assessed using the Subjective Well Being Inventory (Sell & Nagpal, 1992). This scale has been standardised on the Indian population and has a measure of both positive and negative well being. For the purpose of this study, only the positive component was utilised.

All scales were found to have adequate psychometric properties.

Statistical Analyses

Multiple Regression Analysis was conducted on the data to identify the power of prediction for SWB. The prediction was first carried out for the entire data and then for males and females separately. This was done to understand whether there is a gender difference in the predictive ability of IM and IG.

Results and Discussion

The tables discuss the findings. Table 1 indicates the mean age and SD for all participants. Since all participants are in their early thirties, it can be assumed that they have had a fairly decent exposure to life experiences and can appropriately answer the questions asked on the scales. The mean age of the female participants was 33.8 years, SD = 11.74, for males it was 34.6 years, SD = 12.00. The overall group mean age was 34.04, SD = 11.87.

Table 1 Showing mean scores obtained by the participants on the different scales.

		PWB	IG	IM
Male	Mean	44.06	87.30	37.45
	Std. Deviation	5.924	13.182	8.345
Female	Mean	44.17	86.73	38.03
	Std. Deviation	5.509	13.222	7.742
Total	Mean	44.11	87.02	37.73
	Std. Deviation	5.720	13.191	8.054

A casual look at the scale shows that the mean scores do not show very vast differences between males and females. However since gender comparison was not the aim of the study, this finding was not explored further.

The first step in a regression is to compute a correlation table. Table 2 indicating the correlations shows that the importance given to intrinsic goals and intrinsic motivation are both positively correlated with well being at .002 and .000 respectively.

Table 2: Showing correlations between PWB, Intrinsic Goals and Intrinsic Motivation

	SWB	IG	IM
SWB	1		
IG	.140**	1	
IM	.280**	.234**	1

Tables 3 and 4 attempt to decode the predictive relationship between the three variables in males and females separately. A constant was included in the equation and a hierarchical regression model was computed using SPSS. The standardized beta values are considered in order to equate the measurement units in all the scales. Result indicates how for both males and females, IM is more predictive of SWB than IG. In males, using the enter method it was found that IM explains a significant amount of the variation in SWB ($F(2,227) = 10.51, p < .01, R^2 = .085, \Delta R^2 = .077$). In females, using the enter method it was found that IM explains a significant amount of variation in SWB ($F(2,240) = 11.40, p < .01, R^2 = .087, \Delta R^2 = .079$). In both groups, the additional variation explained by IG was found to be marginal. In males the ΔR^2 was found to be .017 and was significant at $p < 0.05$ (0.041). In females IG was non-significant.

Table 3 Showing the coefficients of the regression equation for females

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	36.263	1.677		21.620	.000
IM	.208	.044	.293	4.761	.000
2 (Constant)	35.371	2.646		13.366	.000
IM	.203	.046	.285	4.444	.000
IG	.013	.029	.028	.436	.663

Table 4 Showing the coefficients of the regression equation for males

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	37.120	1.765		21.025	.000
IM	.185	.045	.260	4.072	.000
2 (Constant)	32.996	2.668		12.366	.000
IM	.168	.046	.236	3.651	.000
IG	.055	.027	.132	2.050	.041

Discussion

A central tenet of most economies is that individuals respond to rewards and are afraid of punishments (Deci, Cascio, 1972). This school of thought has affected psychology and consequently the study of motivation. Although motivation studies are not recent, however at one point they slowly took a backseat. Now with the increasing interest in personal growth, well being and other non-material aspirations, the study of motivation has received a tremendous boost. The elucidation of theories like the Self-determination theories has generated a lot of interest in identifying factors that guide one towards personal well being.

Well being studies have largely relied on survey data to understand and clarify it's impact. Internationally and nationally, well being studies throw up almost similar results. The present study has been conducted on an Indian population. Participants belong to one of two subcultures – Tamil and Keralite. Although this is not a cross-cultural comparison, it is worth considering that a between cultures comparison showed statistically significant difference. This leads us to an understanding of the obtained results.

An examination of the results of the present study indicates that there is a difference in the attainment of SWB between men and women. Whereas men can experience a sense of WB through the importance given to intrinsic goals, for women the same does not hold true. Women find that their WB is enhanced only when they are intrinsically motivated. In both groups, IM is a more significant predictor of WB than IG significance.

Intrinsic goals as measured by the Aspiration Index used in this particular study considered the following goals: Personal Growth, Relationships, Community and Health. Although some may consider health to be an extrinsic goal, a study by Michael Raj and Chettiar (2012) irrefutably placed health in the intrinsic goal category by carrying out a factor analysis. Hence, studying health as an intrinsic goal is valid. The results can be generalized to the normal population as the Adjusted R value is within acceptable limits.

SWB is multi-causal and these are just two of their indicators. Although in men we find that IG significance can impact their WB, it also shows that the extent of the impact is far smaller than that caused by IM. There is also the consideration that the motivation is more important than the goal. It is always possible to be intrinsically motivated for extrinsic goals. This circularity has not been addressed in the present study.

Long term application of this study could be to enable individuals to pursue activities that they are intrinsically motivated towards. Although this seems a Utopian goal, due to practical reasons, it is definitely worth working towards. Government policies aimed towards encouraging individuals in pursuit of goals which are intrinsically significant may not lead to as much increase in well being as teaching individuals how to identify their innermost motives and work towards attaining them. The current emphasis on extrinsic motivation, where individuals align themselves to socially required motives may not be the ideal path to well being.

Limitations

The study being based on self-report is susceptible to the usual errors caused due to social desirability. The limitation to two particular sub-cultures disallows generalization to other cultural populations. The research should be extended to all groups and results should be verified.

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A STUDY ON THE EFFECT OF MULTIMEDIA PACKAGE ON ACHIEVEMENT AND RETENTION IN GENETICS

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ABSTRACT

Today's world is empowered by information technology. There is nothing which is untouched with the use of technology. Education sector is no exception to it. In this context, an attempt has been made to see the effectiveness of multimedia package on achievement and retention among higher secondary students in Genetics. This is an experimental study with pretest-posttest Equivalent Group Design. A sample of 50 higher secondary students was used for the study. The investigators applied self-developed Achievement test in Genetics (Biology) to assess the achievement and retention of the subjects. Data were analyzed using ANCOVA and t-test to determine the performance by comparing the mean scores. Findings revealed that students taught through multimedia package showed significant improvement in their achievement in Genetics than the students taught through Conventional Method. The findings also implied that the multimedia package had the power to make the students hold high retention than their counterparts.

Key Words : *Multimedia Package, Genetics, Achievement, Retention.*

Introduction

Education is a beacon for mankind; it is the right direction to surge. Education is an engine for the growth and progress of any society. It is a powerful tool for social change, social mobility and transfers the morals, values of culture to the next generation. Education is a lifelong process and it permeates every aspect of an individual's life (Suciu,2000). Education is the process to shape the quality of life which in turn enhances the quality of the society and the universe as a whole (Rosca,2006). The progress of any country depends upon the quality of education offered and its implementation of technological practices. Education in India has undergone various phases and stages of development starting from the vedic age to the post-independent period. At all stages of development, there was a concern for bringing in quality education reflecting on the practical and technical aspects in education. The dynamics of modern technology have created a complete new world of learning in recent times. The novelty and newness always generates initial responses and interest in every human mind (John Bransford,2000). In the techno era, the conventional method is not sufficient to arouse interest among the students and does not meet up to the intellectual, psychological and emotional needs of the students in the new millennium. Educating students through innovative ways and techniques channelize them towards the urge to learn more and more, which in turn facilitate sustainable development (Kauffman&Sternberg, 2010). The world of multimedia technique, smart classroom concept, bag less schools, online examination system all appear to be most attractive in the digital era (Daniel, 1999). The advent of multimedia technology offers new insight into the learning process, merges multiple levels of learning, allows individualized instruction and delivers exciting possibilities to meet the needs of 21st century learners.

Multimedia

Multimedia technology is probably one of the most exciting innovations in the information age. The rapid growth of multimedia over the last decade has brought about fundamental changes to computing, entertainment and education. Multimedia is a melody sung in harmony with multi-channel and multi-modal bits of knowledge and creation (Agarwal, 2007). The ultimate role is to inform, educate and/ or entertain all. Multimedia is all pervading, thrilling and involving method of info-edu-tainment with multiple facets and long lasting approbation. Multimedia refers to computer – mediated information that is presented concurrently in more than one medium, consists of the following elements: text, still graphic images, motion, graphic animations, hypermedia, photographs, video and audio i.e., sounds, music and narration(Korakkis,2009). Multimedia can support multiple representation of the same piece of information in a variety of formats. Learning through multimedia is an active and engaged process, and have a powerful impact on the learner's problem solving abilities and can generate a positive effect (Styliars, 2009). Multimedia enables learning more goal- oriented, more participatory, flexible in time and space, unaffected by distances and tailored to individual learning styles and increase collaboration between teacher and students (Rosa and Preethi, 2012). The importance of multi channel

communication which confirms that when information is presented by more than one channel, there will be an additional reinforcement, resulting in greater retention and improved learning (Ellis, 2004). Multimedia offers an excellent alternative to traditional teaching by allowing the students to explore and learn at different pace in accordance with their potentiality.

Multimedia on cognition

Multimedia that combines text, sound, videos, colourful moving images, opportunity to connect with real people and to participate in real world events provide challenging and authentic content that will enhance the cognitive skills of the learners. Multimedia builds up right brain-oriented abstract thinking, scientific attitude, reflection, problem solving ability and critical thinking which are the important aspects of learning. Multimedia augments ones knowledge and self-confidence and encourages students to take responsibility for their learning. It promotes the deepening of understanding of basic principles and promotes the spirit of enquiry and accurate observation. Through this innovative multimedia, students develop constructivist thinking. They construct their own knowledge and understanding of the world and develop manipulative skills. It also enhances individuals to act independently to act purposefully; to think rationally and to deal effectively with the environment. This mental capacity or mental energy helps an individual to face new challenges and problems of life as successfully as possible.

Design of Multimedia Package

In designing a multimedia package, "we should take into the account the fact that learning task need to be placed within a specific content of psychological, cognitive & social process (Nathan & Robinson, 2001). Creating the multimedia package is both challenging and exciting. The subject content is broken down into small logically discrete instructional steps. Positive examples, related to subject area are provided as reinforcement with a text enriched with a static picture or though dynamic videos gathered from e-resources. Then the verbal and visual information of subject content are sequentially arranged and the required operation, procedure or skills give with appropriate explanation through animation or videos or through audio narrations simultaneously. Appropriate Pacing should be provided in accordance with cognition, learning styles and skills of the learners.

Multimedia package based on instructional design theories and psychological principles of learning would facilitate self-paced independent learning. Students using web-based programmes rich in multimedia with integrated live demonstrations performed significantly better on skill and overall competence than their counterparts taught using traditional methods of instruction (Kinshuk, 2000). The clarity of expression comprises three processes namely easy and simple language, clearly stated objectives. Besides them, provision for reinforcement is identified as the fourth factor contributing to effectiveness of multimedia package (Ashok Kumar, 2012). By designing multimedia package, the students are challenged to learn more about their chosen subject material and to develop their abilities to analyze and draw conclusions from it.

Need for the study

As the world moves forwarding the era of innovative technology where learning become borderless, enhanced efficiency, competitiveness, productivity, quality and values will take precedence in determining our wellbeing and success in the global era. Quality education is universal goal and is associated with the developing competency among the learners. A teacher needs to prepare the students to learn, work and live successfully in knowledge-based, global society. (Grey Bryce 2006). In the techno-era, the rapid growth of biological knowledge is placing its prominence among the science. Genetics is the corner stone of modern biology. The molecular aspects of genetics become a central importance in the second half of the 20th century with the discovery of DNA structure by Watson and Crick and influences societal practices such as disease diagnosis, and treatment, crop production, drug development, industrial production, criminal investigation and so on (Nelson & Cox, 2000). However many teachers and students regard the topic of genetics as very difficult, both to teach and to learn (Templin & Fetters, 200) due to the web of complex abstract concepts. The traditional instruction in genetics leaves the students an insufficient understanding of recent techniques in genetics with any multiple representation encourage rote learning. The role of multimedia based instructional design takes on greater responsibility and becomes a critical component to give an accurate and rich picture of genetic concepts which are often very hard to grasp from text – based presentation of information

(Kubika Sebitosi, 2007). It will be extremely beneficial to the learner in the contemporary educational scenario, to build proficiency, meaningful mental representation and desirable behavioural outcome by scaffolding or gradual removal of a tutor's support and become an independent problem solver. The major significance of this study is that it drives the educator and the learners to realize the importance of techno-pedagogical practices during the teaching-learning process. This study facilitates the instructor in find the "right" technology to support "good" pedagogy.

Objectives of the Study

- (i) To develop a Multimedia Package in Genetics.
- (ii) To study the effect of Multimedia Package on achievement in Genetics of higher secondary students after experimental treatment.
- (iii) To study the effect of Multimedia Package on retention in Genetics of higher secondary students after experimental treatment.
- (iv) To find out the attitude of students in Genetics after experimental treatment.

Design of the study

The present study is an experimental study with pretest-posttest Equivalent Group Design. Achievement and Retention were treated as dependent variables while Multimedia Package was treated as independent variable in this study. Instructional treatment was studied at two levels namely experimental group (E) which was taught Genetics through Multimedia Package and control group (C) which was taught Genetics through conventional method.

Sample

The study was carried out on a sample of 50 higher secondary school students of Kanyakumari district. The 50 samples were selected after the administration of Intelligence Test. All the 50 students were equally divided and formed experimental group (E) and control group (C).

Tools Used

The following tools were used for the purpose of collecting data related to different variables covered in the study:

- (1) **Standardized Test:** General Intelligence Test for Higher Secondary Students (GIT) by Roma Pal & Rama Tiwari to measure the intelligence of the students.
- (2) **Self- Developed Tools:** Achievement Test in Genetics and Genetics Attitude Scale.

Procedure for Data Collection

Stage- I: Grouping the sample into two equivalent groups

At this stage, the sample representing the population based on the intelligence test score was divided into both control and experimental group. The pre-test scores proved the homogeneity of the two groups.

Stage- II: Administering treatment to both the groups.

At this stage, both the control and the experimental groups were given treatments. The control group was given treatment through conventional teaching. The experimental group was administered treatment through Multimedia Package.

Stage- III: Conducting post-test and retention test for both the groups.

At this stage, both the control and experimental groups underwent post-test when the treatment period was over. The retention test is conducted to both the sample groups 20 days after the posttest was over.

Stage- IV: The Results of the Treatment

The effectiveness of the multimedia modular approach was found out by the results of the post-test and delayed post-test scores.

Statistical Techniques Used

Data were analysed by using Mean, Standard Deviation, t test and Analysis of Covariance (ANCOVA).

Major Findings of the Study

The experimental group performed better than control group students in their post test mean scores. There is significant difference between Multimedia Package and Traditional learning methods. Hence it can be inferred that the achievement level of the students depends upon the method of teaching and learning.

Table:1

Difference between the Control and the Experimental Groups in the Overall Posttest Scores of Achievement

Group	Size	Mean	SD	t Value	p Value
Control	25	61.84	11.17	4.773	0.000**
Experimental	25	75.76	9.37		

**Significant at 1% level

In the above table, since p value is less than 0.01, the null hypothesis is not accepted at 1% level of significance. Hence, it is concluded that there is significant difference between the posttest scores of the overall achievement of the control and experimental groups. The mean scores show that the experimental group performed better than the control group in the achievement.

Table: 2

Difference between the Control and the Experimental Groups in the Overall Posttest Scores of Achievement with regard to the Level of Intelligence

Level of intelligence	Group	Size	Mean	SD	t value	p value
Low	Control	4	47.25	5.44	5.093	0.002**
	Experimental	4	63.00	2.94		
Average	Control	16	60.75	7.47	5.634	0.000**
	Experimental	16	75.50	7.34		
High	Control	5	77.00	3.54	5.530	0.001**
	Experimental	5	86.80	1.79		

**Significant at 1% level

In the above table, since p value is less than 0.01 irrespective of the level of intelligence, the null hypothesis is not accepted at 1% level of significance. Hence, it is concluded that there is significant difference between the control and experimental groups in the posttest with regard to level of intelligence. The mean scores show that the experimental group performed better in the posttest scores of achievement than the control group irrespective of the level of intelligence.

The significance of difference between the Control and Experimental Groups in their Overall achievement with regard to their level of intelligence is shown in following graph given below:

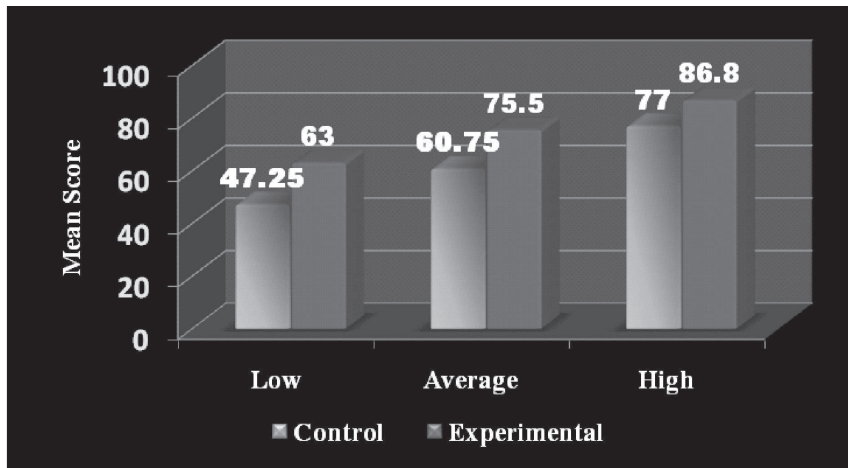


Table: 3
Difference between the Control and Experimental Groups on the Overall Scores of Retention Test

Group	Size	Mean	SD	t Value	p Value
Control	25	48.28	8.08	9.774	0.000**
Experimental	25	70.48	7.98		

**Significant at 1% level

In the above table, since p value is less than 0.01, the null hypothesis is not accepted at 1% level of significance. Hence, it is concluded that there is significant difference in the delayed posttest scores between the control and the experimental groups. The mean scores show that the experimental group performed better in their achievement than the control group in the retention posttest.

Table: 4
Difference between the Control and the Experimental Groups in the Scores of Retention Test with regard to the Level of Intelligence

Level of intelligence	Group	Size	Mean	SD	t value	p value
Low	Control	4	46.50	4.93	4.216	0.006**
	Experimental	4	59.25	3.50		
Average	Control	16	46.56	7.68	9.962	0.000**
	Experimental	16	70.69	5.91		
High	Control	5	55.20	8.79	5.104	0.001**
	Experimental	5	78.80	5.45		

**Significant at 1% level

In the above table, since p value is less than 0.01 irrespective of the level of intelligence, null hypothesis is not accepted at 1% level of significance. Hence, it is concluded that there is significant difference between control and experimental groups in the delayed posttest with regard to the level of intelligence. The mean scores show that the experimental group performed better in the retention posttest than the control group with respect to the level of intelligence.

The significance of difference between the control and experimental groups in the retention scores with regard to the level of intelligence is shown in the bar diagram.

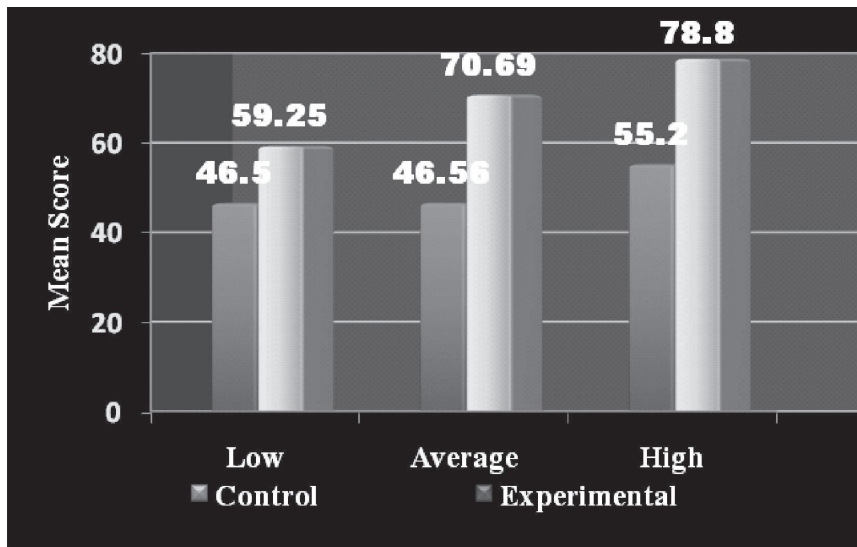


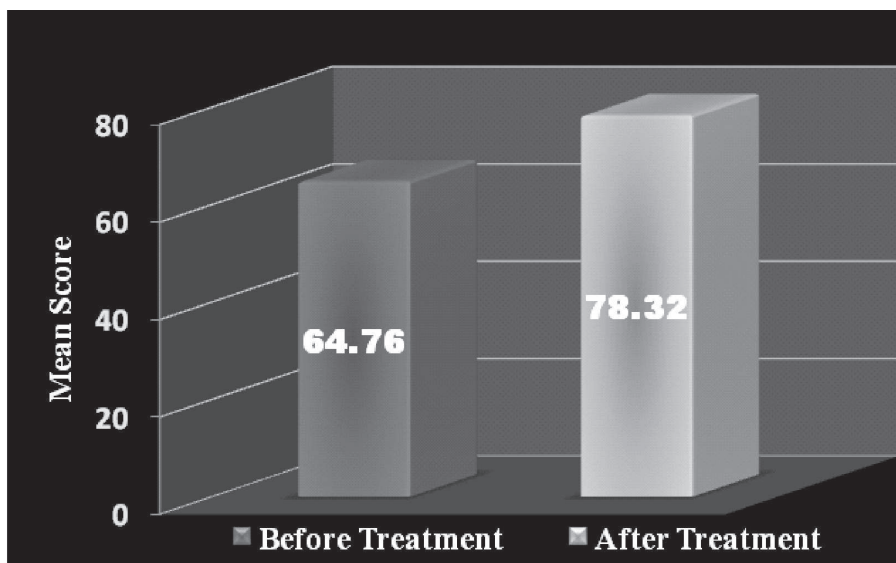
Table: 5
Difference between the before and after treatment of Experimental Group towards the Attitude of Genetics

Attitude	Size	Mean	SD	t value	p value
Before treatment	25	64.76	7.23	10.04	0.000**
After treatment	25	78.32	6.18		

**Significant at 1% level

In the above table, since p value is less than 0.01, the null hypothesis is not accepted at 1% level of significance. Hence, it is concluded that there is significant difference in the attitude towards Genetics of the experimental group before and after the treatment. The mean scores show that the experimental group had better attitude towards Genetics after the treatment than before the treatment.

This is shown in the graphical representation.



The findings of the study show that the multimedia package is a significant contribution to the process of teaching and learning of Genetics in the Indian classrooms. The results of the study reveal that the multimedia package can be introduced to the educational institutions especially to the school education for the betterment and academic achievement of the students. Multimedia package helps teachers to employ a variety of instructional resources and offer students new opportunities to explore important ideas or to learn new skills that have relevance to their lives. The implication of multimedia package as a tool in school education facilitates to maintain standard and are capable of providing students with potential to fulfil the aspiration of tech-savvy society.

Discussion

The investigator finds significant difference between the overall posttest scores of the control and the experimental groups in the achievement. There is also a significant difference between the posttest scores of achievement of the control and the experimental groups with regard to the level of intelligence. It shows that the students in the experimental group performed better in the posttest than that of their counterparts in the control group and hence the multimedia package was effective to the students. This positive result might be due to the effectiveness of multimedia accompanied by videos, pictures, colours, music and sounds makes students feel enthusiastic, attracts their attention and makes the students learn more efficiently and effectively. This finding is in harmony with the reviewed studies (Merlin & Nirmala (2014) and Yaspal (2014)). The retention test was administered twenty days after the posttest to both the sample groups. The scores of the retention test indicated that the performance of the experimental group was better than that of the control group with regard to the achievement. This shows that multimedia can have strong pedagogical effect on mind elicit better understanding of concepts and engage the students at a deeper level of learning with more sense of participation and facilitate to hold the power of retention for longer period. This result is in agreement with the studies of Prasida & Sumathy (2013), Hsiu-Ping (2012), Nicholas (2010) and Aldalah (2010), There is a significant difference between the attitude towards genetics of the experimental group before and after the treatment. This result is in harmony with Helen (2014), Benjamin & Edward (2007), Nwaocha(2010) and Yoag (2012). The findings of this experimental study made the investigator to arrive at a conclusion that the multimedia package is effective in teaching of genetics and drives the students to acquire better achievement.

Recommendations

The Ministry of school education will draw up an innovative Multimedia Enrichment programme of action to inform, guide and uplift the schools at all levels with respect to the digital trends of the society viz., development of well equipped techno-infrastructure, management of the programme, development of digital resources, capacity building, monitoring and evaluation of the programme.

The Directorate of Education define norms, standards, guidelines and frameworks to implement the multimedia pedagogy in teaching learning process in schools at all levels. The Directorate of Education develop a Multimedia literacy curriculum and establish E- technology lab in all government undertaken schools. The Director of school education frequently evaluate the utilization of technology in the process of teaching-learning at schools with the assistance of Chief Educational Officers, besides giving training in the development of ICT tools, managing and maintaining data bases.

The educational planners and the developers of curriculum for school education may prepare multimedia based resource materials for the teachers so as to foster effective teaching learning process.

The head master should equip the school with multimedia and made available to teachers and students and facilitate innovation in academic process. The head of the school should invite computer experts

and made arrangements to train teachers to access educational websites relevant to the subject and encourage utilizing it properly during instructional delivery.

Teacher is an essential component for the qualitative improvement of education. Multimedia package related to the subject content should be prepared by the teacher by proper accessing and filtering the necessary relevant virtual information from the internet and presented to the students in accordance to their learning styles and needs of the children. Teacher should engage the students in different educational activities by providing school assignments, projects that stimulate them to browse scientific sites, access to some useful, educational and amusement sites and guide them to achieve their objectives and satisfy their needs.

Conclusion

Multimedia plays a key role in the modern system of education. Multimedia will provoke radical changes in the teaching system because it is a woven combination of text, graphic art, sound, animation and video elements. The learners are benefitted in terms of increased quality, relevance, self-pacing, flexibility, resulting in greater learner achievement and met the diverse needs. Thus, multimedia is a boon to the younger generation as more innovations are made to reduce teaching-learning burdens in the ensuing years.

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MARITAL SATISFACTION IN RELATION TO THE PERCEPTIONS OF ATTACHMENT STYLE

Stephen Chellan, S. John Michael Raj

ABSTRACT

Marriage continues to be a desirable lifestyle for most people and the institution of marriage has historically been seen as a life-long commitment between two partners. The available results reveal that people tend to be both healthier and happier when they are married. As a consequence, marital satisfaction has been frequently studied. Very many attempts have been made to identify different factors influencing marital satisfaction. Important one among is the attachment styles of the individuals. Although previous researches find a significant relationship between attachment styles and marital satisfaction, no research has been carried out on Indian population to examine the relationship between attachment styles and marital satisfaction. This article intends to study the prevalence of marital satisfaction and attachment styles of married individuals among Indian population and the relationship between attachment styles and marital satisfaction. A survey research conducted among 390 married male and females using Attachment Style Questionnaire (Van Oudenhoven & Hofstra, 2004) and Bharathiar University Marital Satisfaction Scale (Chellan & Raj, 2013) revealed significant relationship between attachment styles and marital satisfaction of the married individuals.

Key Words : *Marital Satisfaction, Secure Attachment Style, Preoccupied Attachment Style, Dismissing Attachment Style, Fearful Attachment Style, internal working model*

Introduction

Marriage continues to be a desirable lifestyle for most people (Haseley, 2006). Research in this field is recently gaining momentum. The available results reveal that people tend to be both healthier and happier when they are married (Myers, Madathil, & Tingle, (2004), Hence, the most frequently studied aspect in research on marriage and family relationships is that of satisfaction, or what helps people maintain happiness in their marriages (Myers et al., 2004). In this study, the term “marital satisfaction” refers to an individual’s subjective evaluation of the marital relationship (Taylor, Peplau & Sears, 1997). Marital satisfaction may be used interchangeably with marital happiness, and marital quality.

Marital satisfaction seems to revolve around ten specific psychological characteristics. They are the following: communication, couple closeness, couple flexibility, personality issues, conflict resolution, sexual relationship, leisure activities, family and friends, financial management and spiritual beliefs. All these ten emanate from the couples’ relationship areas such as personality, leisure activities, conflict, communication, and parenting (Olson, Olson-Sigg, & Larson, 2008). Besides these, there seems to be an important psychological factor that is the attachment styles of the individuals.

Attachment

Early attachment theories beginning in the late 1950s and early 1960s, described a bond that existed between primary caregivers (usually mothers) and children. Later labeled “attachment” (Ainsworth, 1964; Bowlby, 1958, 1969), it was conceptualized as the affective connection between two individuals that provided them with a firm emotional foundation from which they could interact with the world. Characteristics of this type of relationship included supportiveness, trustworthiness, caring, and acceptance (Bowlby, 1969). This bond was believed to be the foundation for future relationships and the individuals’ paradigmatic views of themselves and others. Bowlby (1980) further theorized that these styles were oriented by the children’s beliefs about themselves and their world. If children believed that they were worthy of love, they carried that expectation to selected relationships that were congruent with that belief. If the children believed that the world was not to be trusted, they were hesitant in emotionally connecting to others because of the perceived pending doom of the relationship. Bowlby (1980) believed that combinations of these beliefs (positive or negative beliefs about self and positive or negative beliefs about others) created the different attachment styles described by Ainsworth. Through a study of children’s reactions to being left by mother in a “strange situation” (Ainsworth, Blehar,

Waters, & Wall, 1978), Ainsworth and her colleagues identified three different styles of child behavior: secure attachment, anxious attachment, and avoidant attachment. As the first typology of attachment styles, it remained primary for childhood attachment. Although the three-category model of attachment style was adopted by some researchers (e.g., Brennan & Shaver, 1990; Kirkpatrick & Davis, 1994; Thompson, 1999), Bartholomew and Horowitz (1991) proposed a four-category model that included the different combinations of positive and negative beliefs about self and others. Thus, positive beliefs about self and positive beliefs about others was labeled "secure" attachment. "Preoccupied" consisted of negative beliefs about self and positive beliefs about the other. Positive beliefs about self and negative beliefs about the other represent the "dismissing" style of attachment. Negative beliefs about self and negative beliefs about the other were labeled "fearful" attachment. Researches validated the four-category model (Brennan, Clark, & Shaver, 1998; Carver, 1997; Feeney, Noller, & Hanrahan, 1994), and growing empirical support prompted adoption of this model of adult attachment.

Secure attachment in early life establishes a set of attachment behaviors that will provide for more satisfying relationships in the future (Thompson, 1999). These behaviors change as relational contexts change, but their function remains consistent to maintain relationship closeness in accordance with internalized beliefs. Thus, although attachment behaviours themselves change, reflecting the changing needs of the environment, individual attachment style is believed to be more reluctant to change. Changes in the attachment style occur only over long periods, allowing the individual to alter internalized beliefs about self and others that are created over time (Klohnen & Bera, 1998).

Initially focused on the mother-child dyad, attachment theory then spread to the one established by the father and his child, then a set of figures closed to the child namely brothers, sisters, grandparents, peers, and so on (Pinel-Jacquemin & Zaouche-Gaudron, 2009). Hazan & Shaver (1987) argued that romantic love was an adult form of attachment similar to infant attachment to parents. One of the attachment styles was established during infancy and childhood as part of an enduring set of social and self mental models. Thus the style of attachment developed by an individual during childhood with parents would likely be similar to the attachment style exhibited during adult romantic relationships.

Attachment and Marital Satisfaction

Research linking Attachment and Marriage generally supported the proposition from attachment theory that securely attached individuals had better marital relationships (Bartholomew & Horowitz, 1991; Gallo & Smith, 2001; Kirkpatrick & Davis, 1994; Simpson, 1990). For example, Kobak and Hazen (1991) studied marital quality among 40 couples and found higher levels of marital satisfaction in securely attached couples. Secure attachment was also predictive of successful conflict resolution (Kobak & Hazen), relationship independence, commitment, trust (Simpson, 1990), and positive emotions in marriage (Collins, 1996). Added to that Ciec elak and Wajnbergier (2006) found that secure husbands perceived more social support from wives and provided wives with more support than insecure husbands. Research also suggested that neither attachment style of either gender was dominant in predicting marital satisfaction (Gallo & Smith, 2001; Kirkpatrick & Davis, 1994) - that was, men's and women's attachment styles had equal impact on a couple's perception of marital quality. Using attachment to describe adult romantic relationships, Hazen and Shaver (1987) theorized that securely attached couples had higher marital satisfaction. Researches further showed that securely attached couples had a lower divorce rate (Brennan & Shaver, 1990; Hazen & Shaver, 1987), and securely attached couples described feeling comfortable with emotional intimacy and found joy and satisfaction in close relationships.

Although previous researches found a significant relationship between attachment styles and marital satisfaction (Bartholomew & Horowitz, 1991; Gallo & Smith, 2001; Kirkpatrick & Davis, 1994), no research had examined the relationship between attachment styles and marital satisfaction among the Indian married people. The main purpose of this research was to empirically test the relationship between attachment and marital satisfaction of married individuals in India.

Methods

Sample: A purposive sample (N=390) from the civil Kanyakumari District in Southern India having average age 40.98 years (SD = 8.003) was selected. The participants had been married for an average of 15.06 years (SD = 7.387), with a range of 1 to 39 years. They had, on average, 1.77 children (SD = 0.695), with a range of 0 to 4. Seventy-four point six percent of the sample was female (n=291), and 25.4% was male (n=99). Thirty two percent of the sample were having qualification up to higher secondary or less (n=124), 35% Undergraduate level (n=138), 33% were post graduate or more (n=128). Most (67.7%) were employed full time as teachers or other white color job (n=264), 19.7% reported skilled laborers (n=77), and 12.6% were coolies or having no permanent job. Regarding the monthly family income 45.1% (n= 15) had less than Rs.5,000, 26.9% (n= 105) had Rs.5,001 to 10,000, 11.8% (n= 46) had Rs.10,001 - 15,000, 12.3% (n= 48) had Rs.15,001 - 20,000, and 45.1% (n= 176) had Rs.20,001 and above. With regard to the religion 91.3% of the sample were Catholics (n=356), 7.7% were Hindus (n=30) and 1% were Muslims (n=4).

Measurement: Along with the demographic information the following questionnaires were used to collect the data for the purpose of this study.

Bharathiar University Marital Satisfaction Scale (BU-MSS: Chellan & Raj 2014)

Bharathiar University Marital Satisfaction Scale (BU-MSS) was a self structured questionnaire constructed to measure married individuals' subjective experience of their married life as part of PhD level research. It had 38 items with eight factors such as Closeness, Absence of Despondency, Presence of Children, Extent of Freedom, Decision Making, Sexual Relationship, Quality Time together and Spirituality. The total score was summation of scores obtained on individual items. The scale provided two types of scores 1) total scale score and 2) scores on the eight factors of the scale. The range for the total score was 38-190. Higher the score indicated higher marital satisfaction. The scale had high internal consistency ($r = 0.94$). The present research used the total scale score as the measure of marital satisfaction.

Attachment Style Questionnaire (ASQ: Oudenhoven and Hofstra, 2004)

The Attachment Style Questionnaire (ASQ) was developed by Van Oudenhoven and Schrier (2001) and modified in 2003 by Van Oudenhoven, Hofstra and Bakker. This scale was based on the theoretical model of Griffin and Bartholomew's Relationship Style Questionnaire (RSQ, 1994). ASQ thus consisted of 4 sub-scales or 4 different attachment patterns, viz. Secure, Preoccupied, Dismissive and Fearful. ASQ had high reliability which ranged from 0.59 to 0.81 for different sub-scales and its loading was also high (> 0.45) for the corresponding factors. The construct validity of the ASQ was also satisfactory.

Procedure: Handing over the survey booklets with appropriate instructions to the married individuals both male and female, the required data were collected. The responses were put to statistical analysis using the SPSS program.

Results

Table. 1.

The prevalence of attachment styles among married individuals (N=390).

		Attachment Styles							
		Secure		Preoccupied		Dismissing		Fearful	
		Count	%	Count	%	Count	%	Count	%
Gender	Male	70	17.9%	8	2.1%	13	3.3%	8	2.1%
	Female	188	48.2%	26	6.7%	31	7.9%	46	11.8%
Total		258	66.1%	34	8.8%	44	11.2%	54	13.9%

Table 2.**The prevalence of marital satisfaction among married individuals (n=390).**

		Marital Satisfaction					
		Low Satisfaction		Moderate Satisfaction		High Satisfaction	
		Count	%	Count	%	Count	%
Attachment Style	Secure	31		179		48	
	Preoccupied	7		24		3	
	Dismissing	8		33		3	
	Fearful	16		32		6	
Total		62	15.9%	268	68.7%	60	13.4%

Table 3.**Correlations for Attachment Style and Marital Satisfaction (N=390)**

Variables	1	2	3	4	5
1 Secure	1				
2 Preoccupied	.023	1			
3 Dismissive	-.292**	.122*	1		
4 Fearful	.024	.360**	.239**	1	
5 Marital Satisfaction	.257**	-.273**	-.177**	-.092	1
<i>M</i>	3.76	2.85	2.60	3.08	147.28
<i>SD</i>	.55	.60	.77	.58	25.04
Range	2.15 - 5	1.14-4.57	1 - 5	1.40-4.80	58-180

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Marital satisfaction positively correlated with secure attachment style at a significant level ($r = .26, p < .001$) and negatively with Preoccupied insecure attachment style, $r = -.27$, Dismissive insecure attachment style, $r = -.18$, (all $ps < .01$). However, the relationship between Marital Satisfaction and Fearful insecure attachment style was negative and not found to be significant.

Conducting a nested group comparison allowed for the examination of the association between attachment styles and marital quality for females and males separately.

Table 4.**Correlations for Attachment Style and Marital Satisfaction in Women and Men**

Variables	Women (N =291)					Men (N =99)				
	1	2	3	4	5	1	2	3	4	5
1 Secure	1					1				
2 Preoccupied	.088	1				-.211*	1			
3 Dismissive	-.305**	.125*	1			-.292**	.115	1		
4 Fearful	.047	.382**	.229*	1		-.033	.286**	.318**	1	
5 Marital Satisfaction	.243**	-.293**	-.149*	-.075	1	.312**	-.190	-.304**	-.152	1
<i>M</i>	3.73	2.85	2.55	3.11	147.05	3.82	2.85	2.75	3.01	147.94
<i>SD</i>	.56	.62	.79	.58	26.07	.52	.55	.71	.57	21.84
Range	2.17-5	1.14-4.43	1-5	1.40-4.80	58 -190	2.57-5.00	1.57-4.57	1 - 5	1.60-4.60	76-188

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

A gender comparison of the result of correlation coefficient analysis showed that the marital satisfaction of women and men was positively correlated with secure attachment style at a significant level (women $r = .24, p < .01$; men $r = .31, p < .01$). However the marital satisfaction of women negatively correlated at a significant level with Preoccupied Style ($r = -.29, p < .001$) and Dismissive Style ($r = -.15, p < .05$); the marital satisfaction of men also negatively related at a significant level with Dismissive Style ($r = -.30, p < .01$) and the negative relationship with Preoccupied Style was not significant though. With regards to the marital satisfaction of both women and men the relationship was not significant with Fearful Style.

Discussion

Paying a closer look at the prevalence of attachment styles among married individuals revealed that there were 66.1% subjects having secure attachment style, 13.9% having fearful attachment style being the second largest proportion, 11.2% having dismissive attachment styles being the third largest proportion, and 8.8% subjects made the least proportion of preoccupied attachment style. This large proportion of people having secure attachment style was in line with the previous studies. Interestingly the large proportion of subjects having secure attachment style surpassed the studies from overseas (Bartholomew, & Horowitz, 1991; Bylsma, Cozzarelli, & Sümer, 1997; Sümer & Güngör, 1999a). This outshine of the proportion of married people with secure attachment style might be attributed to the richness of Indian marriages where married people see themselves collectivistically than individualistically.

Regarding the level of marital satisfaction the majority of the population (68.7%) was having moderate satisfaction. Whereas 15.9% of population fell under low satisfaction and the least proportion of population (13.4%) had high level of marital satisfaction. Of those who scored high in the level of marital satisfaction had secure attachment style. This finding was in line with the previous studies. Particularly one study (Duncan, 2007) stated that individuals who were securely attached had higher marital quality than insecure individuals. In the present study, the level of marital satisfaction of the subjects gave a reassuring indication that a vast majority of the married people had moderate or high level of marital satisfaction ($68.7\% + 13.9\% = 82.6\%$). Consistent with the previous studies (Ehrenberg, Robertson, & Pringle, 2012) the findings of the present study could be registered as a sign of healthy society with healthy married life. However the 15.9% of population falling under low marital satisfaction could be a matter of concern. The noteworthy information was that the majority of those who were found to have low level of marital satisfaction also had secure attachment style and fearful being the second large in number. This might be due to the combination of dyads. For instance, couples defined as securely attached reported higher levels of marital satisfaction as compared to couples defined as insecurely attached (Rivera, 1999) or at least one spouse was identified as insecure (Forness, 2003). Another study (Kilmann, Finch, Parnell, & Downer, 2013) revealed that matched secure couples reported lower marital dissatisfaction than matched insecure or mismatched couples. Leung (2002) also found that secure couples perceived higher levels of marital intimacy than insecure dyads. However more research needs to be done in this line.

The present study consistent with the previous studies (King, 1997; Timm, 2000; Raga-ei, Nay-yeri, & Sedaghati, 2007) found that marital satisfaction positively correlated with secure attachment style at a significant level and negatively with preoccupied and dismissive insecure attachment styles. The relationship between Marital Satisfaction and Fearful insecure attachment style was negative and not found to be significant. This findings reiterated the previous studies (Duncan, 2007).

A gender comparison of the present study showed that the marital satisfaction of women and men positively correlated with secure attachment style at a significant level. However the marital satisfaction of women negatively correlated at a significant level with Preoccupied Style and Dismissive Style; the marital satisfaction of men also negatively related at a significant level with Dismissive Style and the negative relationship with Preoccupied Style was not significant though. With regards to the marital satisfaction of both women and men the relationship with Fearful Style was not significant. These results were consistent with the previous findings (Rivera, 1999). Studies (Gallo & Smith, 2001; Kirkpatrick & Davis, 1994) repeatedly asserted that men's and women's attachment styles had equal impact on a couple's perception of marital quality. Meanwhile a study by Malone (1995) involving 200 adults indicated

that the quality of relationship was significantly different among the various styles of attachment. Results further revealed that individuals who were securely attached reported better dyadic consensus, dyadic satisfaction, affectional expression, and dyadic cohesion than individuals with various insecure styles of attachment, which lent support to past research that suggested that insecure styles of attachment were associated with poorer relationship functioning and quality of relationship. This again put forth the importance of individuals having secure attachment style so as to make the marriage more satisfying. A study (Onishi, 1997) confirmed that secure husbands seemed to enhance their primary secure strategy by using their “motherly” wives as a secure base, thereby leading to higher marital attachment security. In contrast, dismissing husbands’ adherence to this theme appeared to motivate them to further employ deactivating strategies by downplaying the emotional significance of their “motherly” wives, thereby lowering their marital attachment security. (Onishi, 1997). Secure couples, who have positive perspective of self and important others, show richer relationships, higher self-efficacy and more intimacy with their spouses (Sadeghi, Mazaheri, & Moutabi, 2011).

Implications

Preventive interventions or marriage enrichment programmes do have a significant role in raising awareness among married people and helping them improve their secure attachment style. For, studies have proved that those who are classified as secure in their attachment representations are less likely to divorce in the early years of marriage than insecure participants (Crowell, Treboux, & Brockmeyer, (2009). People’s early attachment experiences may have an impact in determining their later capacity to make affectional bonds such as their subsequent marital interactions. (Wat, 1995). So availing intervention programmes to the newly wed couples will be more beneficial. In improving the secure attachment style of the married people and enhance marital satisfaction, Emotional Focused Therapy (EFT) has been proven to be powerful (Johnson & Williams-Keeler, 1998; Johnson & Greenberg, 1985). Experimenting the same among Indian population or inventing a new cultural specific intervention to improve secure attachment style and enhance marital satisfaction seems to be the need of the time.

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SOCIOLOGY

MISSING DAUGHTERS IN MUMBAI: A STUDY OF ATTITUDE TOWARDS GIRL CHILD IN MUMBAI

Khevana Desai

ABSTRACT

The development of the nation if not engendered is considered to be endangered. An adverse sex ratio of a nation reveals a lopsided social development and violation of human rights. The sex ratio in India, especially the child sex ratio (0-6 years) which is continuously declining has reached to devastating 914 as per census of 2011. This trend which was earlier seen in historically female deficit states of northern India has now spread in developed states of Maharashtra and Gujarat too. Mumbai is one such city, which boasts of being the financial capital and city of opportunities has become the hub for misuse of reproductive technology and gender bias resulting in the lowest sex ratio (of 874 in 2011) in the state of Maharashtra. The hitherto studies on declining sex ratio locates the root cause in abuse of NRTs (New reproductive technology), son preference and daughter aversion. The research paper proposes to cover the crisis of declining sex ratio in Mumbai city and an overall attitude towards the girl child in Mumbai based on the data collected from a sample of 150 couples (300 individuals) across different socio-economic background in the city. It tries to explore the causes of gender bias, the awareness about the PCPNDT act and the actions taken by the state machinery to deal with the problem.

Key Words : *child sex ratio, attitude towards girls, Mumbai, NRT and PCPNDT.*

Introduction and Background :

The progress of the nation is a manifestation of a balanced socio-economic-political and demographic development. The development of the nation which is not engendered is considered to be endangered. Sex ratio of any country is not just a demographic variable but an important indicator of country's gender development index. And an adverse sex ratio reveals a lopsided social development and violation of human rights.

As per the 2011 census, India's population has reached up to 1.21 billion, which is the second highest in the world after China. Looking at the trend since the first census, she has experienced a rapid explosion in terms of its population. However, the rise has not seen a balanced trend in terms of the male-female ratio. Sex ratio of the population; the number of women per 1,000 of men, has seen a declining trend since the turn of the century. The sex ratio, which was 972 per 1000 of men in 1901, has declined to 933 in 2001. Similarly the child sex ratio calculated for number of surviving girls in the age group of 0-6 years had declined from 976 in 1961 to 927 in 2001 and as per the census report for 2011 it has further declined to a devastating 914. (Census of India, 2011)

This trend, which was earlier seen in historically female deficit states of northern India, has now spread in developed states of Maharashtra and Gujarat too. Several studies (Rutherford and Roy, 2003; Bhargava and Hiremath, 2005; Ravindra, R., 2007) have proved that contrary to the popular belief that literacy and affluence strengthens the women's chances of survival in a given state, they have actually weakened it. Gender bias and son preference, which are the main reasons for the declining sex ratio in the country have extended its reach to developed cities and states of the country. Mumbai is one such city, which boasts of being the financial capital and city of opportunities has become the hub for misuse of reproductive technology and gender bias resulting in the lowest sex ratio in the state of Maharashtra. (see table -1a).

Hitherto studies based on demographic data, comprehends the problem with numerical variables often ignoring the socio-cultural factor determining the sex ratio. More than the demographic variables it is the socio-cultural norms of son preference, aversion to daughters and attitudes towards the girl child that determine the chances of survival of the girl child in a given area. (Karkal, 1991; Phillip and Kathakali, 1995; Visaria, L, 2007; Das, 2004). With the advent of NRTs in India, it has enabled the parents to have the desired size and sex composition of the family in cities like Mumbai. The combination of these two has turned out be deadly for the daughters of Mumbai.

The research paper proposes to cover the crisis of declining sex ratio in Mumbai city and an overall attitude towards the girl child in Mumbai. Broadly divided in to two sections, the first section of the paper deals with the problem of and trends in declining sex ratio in India in general and in Mumbai in particular, the causes and effects of gender bias in Indian society and the legal battle for PCPNDT in Mumbai. The second section aims to present the analysis of the study conducted with 150 couples (300 individuals) across different socio-economic backgrounds to understand attitudes towards the girl child in Mumbai by the Department of Sociology, Mithibai college of Arts, Mumbai.

Section-I

Gender bias and normative construction of girl child in India

“The purpose of affirming a sex/gender distinction was to argue that the actual physical or mental effects of biological differences had been exaggerated to maintain a patriarchal system of power and to create a consciousness among women that they were naturally suited for domestic roles” (Pilcher and Whelehan, 2004: 56). Simone de Beauvoir had explored this distinction in her book “The Second Sex” way back in late 1940’s when she stated “One is not born, but rather becomes, a woman”.

Gender bias is widely defined as “Preference or inclination that inhibits impartiality or prejudice” (Pilcher and Whelehan, 2004). Gender bias is set in the backdrop of unequal and hierarchical relations and the socially constructed roles or stereotypes assigned to women as that of a housewife and mother are considered as ‘norms’ to be followed invariably across class, caste, race and culture. The bias often leads to son preference at the time of birth, denial of equal educational and occupational opportunities, absence of political and civil rights, violence or crime against women and many other forms of injustice. The violence of her basic human rights often takes place in various ways. It may take a form of sex determination and sex selective abortion, neglect of infant and girl child in the areas of nutrition healthcare, illiteracy and drop outs, under estimation of household work, inequality and harassment at the work place, dowry and related harassments including bride burning, sexual assault, rape, religious rituals, cultural practices, misrepresentation in media and many others.

The violence against women is also carried out much before the female foetus sees the light of the day. The misuse and abuse of pre natal reproductive technologies often result in sex determination and sex selective abortion. Just as cities are first to adopt the developmental changes and advancement in technology they are also the first ones to exploit its potential to serve their self-seeking purpose.

Sex ratio in Mumbai

The myths that often goes with declining sex ratio is that Sex Determination (SD) and Sex selective abortion (SSA) are practiced in rural illiterate and orthodox families, where poverty and illiteracy are seen as important causes. And the practice is confined to certain linguistic or ethnic communities in India. Whereas the fact is Mumbai is an urban area with a literacy rate of almost 80%. Being the financial capital with high Per Capita Income (PCI), modern in outlook and crammed with cosmopolitan population, the declining trend of sex ratio in Mumbai breaks all pre-existing myths.

The trend in over all sex ratio is not an indicative of whether the ratio is female deficit or not as it is influenced by many factors like occupational migration, matrimonial migration, mortality in general and maternal mortality in particular. The overall sex ratio of Mumbai even if showing a decline can be owed it to its high level of urbanization and migration of population particularly male in search of livelihood. Hence, the Census of India brings out the child sex ratio (CSR) of children below the age of 7 years i.e.0-6 years of age. And there Mumbai has seen a sharp decline in this child sex ratio clearly exhibiting an intervention in the medical process of pregnancy in the form of sex determination and sex selective abortion. Mumbai is not among the historically female deficit centers in India in fact it is only in last couple of decades that it started showing signs of decline in child sex ratio. There is a sharp decline in Maharashtra with only 4 districts out of 35 have child sex ratio above 940.

The CSR of Mumbai in 1991 was 942 which was more or less at par with the national average of 945. However with an overall decline of the nation to 927 in 2001 Mumbai’s child sex ratio also declined to

922. Further in the latest sex ratio (2011) where the CSR of the country has declined marginally at 914 Mumbai has further seen a devastating decline and reached its lowest to 874, making it the region with lowest CSR amongst the districts in Maharashtra.

Table- 1a
Child sex ratio of Mumbai, Maharashtra- 2001-2011

Area	Child Sex ratio (0-6yrs)(2011)	Child Sex ratio (0-6yrs) (2001)
Mumbai (Greater)	876	924
Mumbai (Suburban)	910	923
Thane	918	931
Mumbai (overall)	874	922
Maharashtra	883	913

Table -1b
Comparison of Sex ratio and child sex ratio of Mumbai, Maharashtra and India 2001-2011

	Overall sex ratio		Child sex ratio 0-6	
	2001	2011	2001	2011
India	933	940	927	914
Maharashtra	922	925	913	883
Mumbai	777	838	922	874
Mumbai suburban	822	857	923	910

PCPNDT in Mumbai- a Historical Background :

Since its introduction in 1976, the New Reproductive Technologies (NRT) in general and Amniocentesis in particular has been a boom in several states of India. Mumbai since then has been a Hub for sex determination (SD) and sex pre-selection (SP) test. According to one of the records retrieved and preserved by Avabai Wadia archives (AWA) at RCWS "In 1985, Sir Harkisondas hospital in Mumbai alone recorded 2767 cases of sex determination. In 1982 there were just 10 centers in Mumbai where SD was performed. In 1988 this number raised up to 1000. By then it had already become a profit making industry. (Bhatt, 1988: 9-10). A similar record revealed by a leading newspaper states that out of total abortion carried out in state government hospitals in Maharashtra were 8000 out of which 7999 were of that of female foetuses. (TOI, 1988).

In response to this massacre, The Forum Against Sex Determination and Sex-Pre-selection (FASDSP) was formed in 1986. However the campaign against female foeticide had started way back in 1982. "The media, scientists, the medical professionals, government officials, women's group and academics have campaigned either for or against their use for selective elimination of female foetuses or embryos." (Patel, 2007: 290). Of course there were stakeholders in this act who were for the tests and successive abortion for its profit making in the pretext of population control. But FASDSP successfully campaigned against the heinous practice and succeeded in passing the pioneers act in this area in the state of Maharashtra. The bill was passed in 1986 in the assembly which was called 'The Maharashtra Prohibition of Amniocentesis and Other Sex Determination Medical Tests Act, 1986'. (Indian express, 1986) It was subsequently passed in Legislative council after two years of struggle by women's group and others as 'Maharashtra Regulation of Use of Pre-Natal Diagnostic Techniques Bill, 1988'. (TOI, 1988).

It has been almost 25 years since the bill has been passed in Maharashtra. With every new census a sharp decline has been witnessed which awakens the state machinery to take stringent action under the act, but subsidies immediately after its preliminary efforts. Recently after the shocking results of 2011 census reports, Maharashtra state machinery and legal machinery has become active and initiated certain policies and programmes along with implementation of the Pre-conception and Pre-natal Diagnostic Techniques(Prohibition of sex selection) act 2003. But SD and SSA has been a business worth 1500 crores which makes it difficult to curb the hand in glove practice between medical fraternity and society at large.

Since 2005, state has come heavily on the medical fraternity. There are 35 sting operations conducted. Licenses of more than 44 clinics have been cancelled in Mumbai and Thane. (Mumbai Samachar, 2011). 35 sonography machines have been sealed/confiscated in a week in July 2011. 250 sonography machines have been sealed by August 2011 (Mumbai Mirror, 2011). 139 doctors have been convicted under the act during June to September 2011. (Mumbai Samachar, 2012). On the other hand there are also civil society organizations and activists who are struggling to create awareness and sensitize the society towards the problem at the same time strive for stringent enforcement of the law. To mention Advocate Varsha Deshpande is been active in the campaign with Lek Ladkhi Abhiyan, a Satara based NGO since 2005. For her "our health care infrastructure is in tatters, there is a crisis of potable water, yet sonography clinics are mushrooming everywhere. There are more than 3000 sonography machines in Mumbai and Thane alone." (Shelar, 2011) Hence in spite of efforts, the culprits are strong enough to get scot free and re-start their lucrative business. Out of the total numbers convicted only a marginal is punished severely which gives freedom to continue for others. The loopholes in the enforcement of the law further enable the practice to continue.

Methodology :

The research design for the study would be causal in nature since; it tries to explore the causal relation between attitudes towards the girl child and declining child sex ratio, It also tries to explore the cause-effect relation between variables like socio-cultural background, economic conditions, educational qualification and its impact on the sex ratio of an area.

The data was collected through primary sources in the form of personal interviews with the help of close ended questionnaires. A sample of 150 couples i.e. 300 individuals were selected through non probability sampling in the age group of 20-40. In order to draw an all-inclusive data the sample has been selected from across religion, linguistic community, caste, educational, financial background and geographical location. Taking in to consideration the short comings of open ended questions, where in the questions can be misunderstood and can have a varied nature of answers; close ended questions were formulated to enable coding. The secondary source includes the census reports, newspaper articles, books and reports pertaining to the subject. The interviews were conducted mainly in the western suburbs of Mumbai from Churchgate to Vasai.

As the nature of the study itself raises ethical questions, interviewing on the same was difficult. Respondents tend to give morally laden answers. However several pointed and probing questions ensures the validity of their response. A special effort was made to translate the questions and responses for the respondents belonging to different linguistic groups. Analysis of the responses is done with the help of coding the responses and then presenting the data with the help of tabulation and graphical presentation.

Section-II

Data Analysis :

Demographic profile of the respondents

The research was conducted across different religion, linguistic community, caste, educational and economic strata from different suburbs of Mumbai.

80% the respondents were from the western suburbs of Bandra to Borivali followed by 11% from suburbs between Borivali to Vasai. A small number of 9% was residents of south Mumbai, from Mahim

to Churchgate. The purpose was to cover a wide range of couples across the areas with a varied variety of culture imbibed from areas one resides in which in turn influence their ideas of gender and socialization. The respondents fall between the age group of 20-40 years. Which generally is the reproductive age group making decisions regarding sex composition and the size of their families.

Taking into consideration the popular myth about certain religions being gender biased, the research has tried to cover major religious communities in evaluating their attitudes towards the girl child.

Table 1c
Respondents by Religion

Religion	Respondents (in %)
Hindu	70%
Muslim	15%
Christian	6%
Sikh	1%
Jain	7%
Zoroastrian	1%

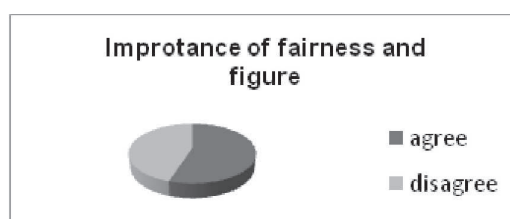
Mumbai being a cosmopolitan city, it celebrates the linguistic diversity of the population. Reflecting the same spirit the research conducted collected the data from Gujarati (30%), Marathi (18%), Hindi (8%), Urdu (4%), Punjabi (6.6%), and a small percentage of Bengali, Tamil and Kannada speaking population as well. The nature and the type of the family also influence the decision making and in this research 59% of the respondents were belonging to the Nuclear family system.

Literacy level of a nation replicates its progress and development. Being major criteria of Human development Index, higher literacy corresponds to high level of socio-economic development which further implicates a balanced and just growth. In pretext of this theory, the research tried to establish a relation between education and gender sensitization for equal opportunities and rights. More than 60 % of the respondents were graduates and around 20% were post graduates and professionally qualified. Around ¾th of them were employed and the average family income of the respondents was between 2-5 lakhs. Which suggests that majority of them were from middle or higher middle class. A tiny but vital number also came from an income group of 10-15 lakhs belonging to elite, rich class of the society.

Attitudes towards the girl child

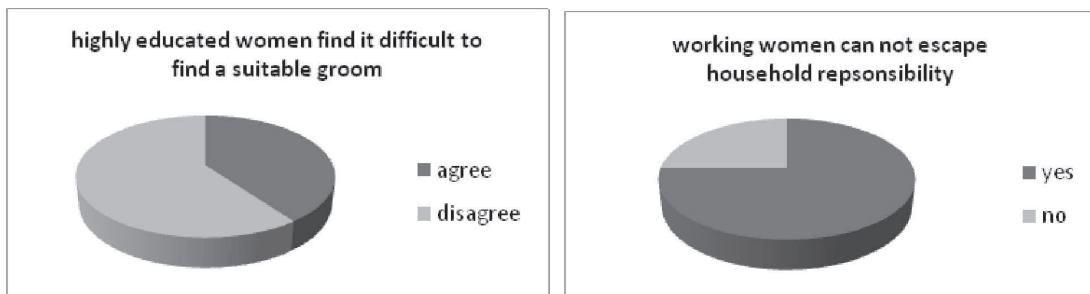
Taking into consideration the tendency to give an ideal answer or varied nature of answers, in case of attitudinal questions, close ended question (pre-tested) were formulated where in a question was generally followed by a probe question to cross check and examine the objectivity of the answers and responses.

Mumbai with its highly cosmopolitan and modern outlook is perceived to be free from the hegemonic caste structure. However, exogamy in terms of marriage is still far from acceptance. A little more than half of the respondents firmly believed in marrying ones daughter in one’s own caste. Girls are the gateways to maintain the ‘purity’ of the community intact and hence, endogamy is reinforced to maintain this very notion of caste purity even in Mumbai. Marriages in India are seen as a major responsibility for the parents and more so for a girl child. Her physical attributes are a major symbol of her likability in the market of being a prospective bride in demand. More than 55 % of our respondents agree to the statement that fairness and figure of a girl are vital characteristics of her beauty.



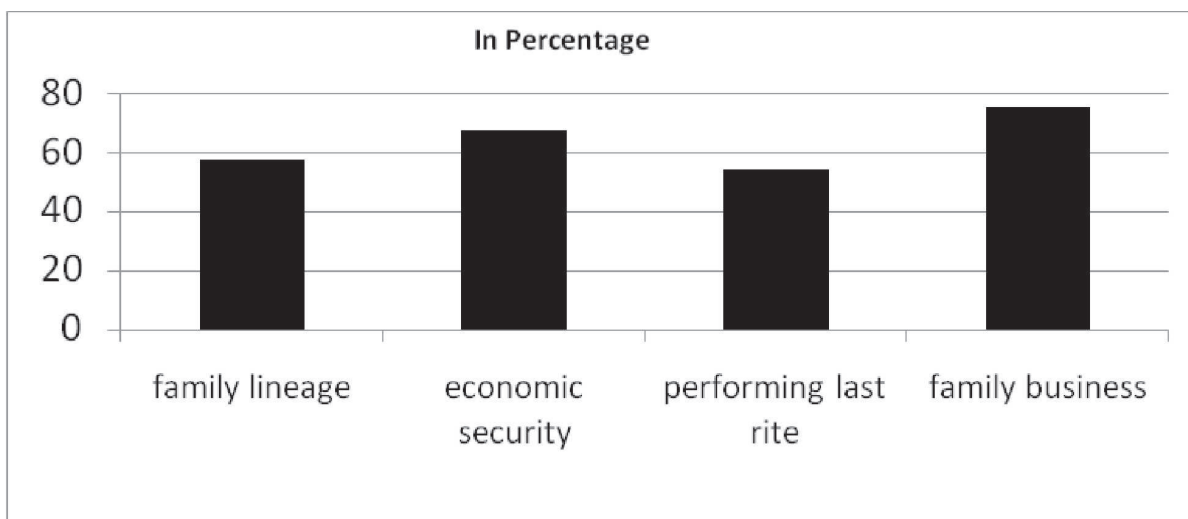
Dowry is regarded as a major reason for discrimination against girl child. In spite of several campaigns and legislations a small but considerable group of respondents (40%) still think of dowry as a major and unavoidable ritual for bride’s parents. It is the major cause for daughter aversion in several communities where dowry is prevalent. Consumerism has further increased the burden on the daughter’s parents with drastically increasing marriage.

Education and employment as strong tools for emancipation of women are widely accepted and adopted in urban middle class families. However there are 40% of the respondents who see high education as an obstacle to find suitable grooms for their daughters. A working woman often carries a double burden of household as well as professional responsibilities. Mumbaiites are no exception there. 3/4th of the respondents agreed that working women cannot escape from the domestic responsibilities and daily chores are seen as an ultimate duty of hers. In such cases sharing of responsibility by the male members is not acceptable in most families. Where majority of them (males) wants their son to share household responsibility, only a marginal of themselves share it with their female counterparts.



Son–preference is a major cause for declining sex ration in the country. There are social, cultural, religious, and more importantly economic reason to have at least one son in the family and with small family norms in urban educated families, the survival of the girl child is at a risk. Going by the popular beliefs of why son is required the respondents were asked to give their reasons for son-preference. Broadly categorized as for family lineage (social), economic security in the old age (economic), taking over family business (economic) and performing the last rite (religious). As per the data shown in the figure below, more than half of the respondents agreed to the socio-economic and religious significance of a son. Except for performing the last rites for the deceased parents inevitability of the son in the family persists across caste, class, religions and educational backgrounds. Son preference with a small family norm (especially the one child norm), leads to aversion to daughters in urban areas like Mumbai.

Figure-1
Causes for son preference (respondents in %)



Legal awareness

After almost three decades of introducing new reproductive technology in India, it was obvious that majority of the respondents (almost 80%) were aware of the use and misuse of them for detecting the sex of the child. They were also aware of the PCPNDT act, as for them SD (sex determination) and SSA (sex selective abortion) were illegal. However law has not succeeded in changing their mindset to a great extent. Because there is still a small number who looks at the couples with only female children as unfortunate and agrees that they should be allowed to abort a female foetus. Though a section of society who adheres to this philosophy is small but can't be neglected for its precarious repercussion it can have on the sex ratio of the city. The awareness regarding the law has not made them sensitize towards the issue in any case.

The onus of SD followed by SSA, for the respondents still fall upon the rural, orthodox, uneducated and underprivileged section of society. Ignorance or an intentional secrecy on the knowledge of stake holders involved in the heinous act cannot be excused. i.e. being aware of the problem and yet trying to pretend to be ignorant about the stake holders in the problem is definitely not a genuine one. Medical fraternity or government in spite of being a major stake holders are not held responsible in the process by them. In some cases woman herself is being blamed for this heinous act.

Conclusion

In spite of the efforts of the state machinery in implementing the law through sting operations, cancelling the licenses of laboratories or medical practitioners, or sealing the sonography machines, the complete absence of action programme to change the attitude of the people has resulted in partial success in achieving the desired results. The study reveals that education and economic affluence is inversely related to female foeticide that is more educated or elite ones family is more chances of following a small family or one-child norm with a strong son preference. It puts the survival of a girl child at stake. Hence the parameters of development and progress have been proved in efficient in understanding or analyzing the issue of gender discrimination with reference to SD or SSA. What needs to be done is a complete revolutionary change in the attitude towards the girl child aiming for an egalitarian and just society. The son-preference in the larger structure of patriarchy needs rethinking. Universality of marriage and objectifying, stereotypical role of women in the institution of marriage unless eradicated or revised, daughters of Mumbai will have to continue their struggle for survival.

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Looking up and out, how can we not respect this ever-vigilant cognizance that distinguishes us: the capability to envision, to dream, and to invent? the ability to ponder ourselves? and be aware of our existence on the outer arm of a spiral galaxy in an immeasurable ocean of stars? Cognizance is our crest.

Vanna Bonta

WOMEN EDUCATION FOR SOCIAL CHANGE AND DEVELOPMENT

Shashi Mishra

ABSTRACT

Due to rapid population growth, poverty and politico-economic reasons, the number of illiterates is increasing continuously in the world. In most society's women have lower status, no access to education, less food and no health care but work longer hours, have lowered incomes and little or no access to ownerships of property. Normally in developing countries, the proportion of women literates is less than that of literate men.

Girls receive less health care and food than boys thus girls are malnourished. Due to illiteracy they also mostly work in informal sectors' where pay levels tend to be lower. Gender specific inequalities are reinforced by unequal access to education. Girls often are simply not sent to school or drop out later, thus increasing the level of illiteracy among women.

Key Words : *Population growth, access to education, gender specific inequalities, drop-outs, cultural patterns.*

Introduction:

Education is one of the key factors to solving the problem of gender inequality and for creating better employment avenues for women. This paper will look into the gender inequality against women and will also explore how the development scenario can improve if education is made available to all. Investing in human capital is one of the most effective ways of reducing poverty and achieving sustainable development. Yet, women in developing countries still receiving less education than their men counterparts.

Education is the only means by which a person can overcome poverty. Thus a country must improve the education scenario if it wants to remove poverty. However for this, education must be provided to all and not just a part of the society. Thus women must also be given equal chances to education. Hence gender equality plays an important role in the development of the society. In the last few decades, the society has taken great strides in the development of basic rights and opportunities which has led to increase in life expectancy and enrolment ratios among women. However still, there exist large gender disparities in basic human rights, resources, economic opportunities and political rights all over the world.

Objectives of the study:

- 1) Education has been a central place in human development.
- 2) It has been recognized as essential agent of social change and development.
- 3) To find out various reasons for drop-out of girl child from school.
- 4) The role of government for upliftment of women's education.

Methodology of the Study :

Research objectives stated above for the study are descriptive and exploratory in nature in the present study. Looking at the nature of research objectives and research questions , mixed method is used present study mixed method is used which is combination of quantitative and qualitative methods in

the present study. Quality assessment is based upon observation of the area, interview of the sample, research conducted in - BMC School in Rafiq Nagar between the Govandi Dump and the Thane Khadi.

Literature Review For the Study

Ramesh Malhotra, 2011, Right to Education : Free and compulsory Education for All, DPS Publishing House New Delhi, . The book has brought to the focus the important and identifying the concept on issues and policy of Rights to education, which stresses that education is both a human right in itself and an indispensable means of realizing other human rights. Education is means which can help adults and children to lift themselves out of poverty and safeguard themselves. It also focuses that the main reason for a large proportion of the children remaining out of school and the poor quality of education in school is the underfunding of school education

Deshpande V and Patil W., 2011, Primary education :Current Situation, Problems and Solutions, Nirali Prakashan, Pune. This book has given brief description of the quantitative expansion of primary education from decade of 1950-2001. The book highlights the co-relationship between quantitative and qualitative development. It has lead emphasis on the facts that the education which develops the expected capabilities of children is called quality education. The writer has highlighted that to achieve Universalization of primary education, we have to observe the three aspects, registration, present number of students in class room and quality. Qualitative development programme can be successful when the students happily come to school and should not get the feeling of leaving the school. The school atmosphere should attract the students to continue their education.

Aggarwal J C, 2010, Landmark in the History of Modern Indian Education, Vikas Publication, New Delhi, 7th Ed. Is the landmark book in the history of modern Indian education, contains those vital documents which have shaped the development of the education in India. The author has given deep preview about the committee who worked to bring change in education and laid down guidelines for the future educational programmes and plan of action. The writer has portrayed educational policies in chronological order which gives a clear scenario of the growth of a public system of education in the country.

Gender bias in education :

Education is widely recognized as the gateway to economic security and opportunity- particularly for girls and women. Poverty is one of the most important factors limiting the level of education among women. Direct costs such as tuition fees, cost of textbooks, uniforms, transportation and other expenses cannot be borne by the family, especially in large families with less income. Thus girls are denied education due to economic problems. Poverty will continue to exist until nations address the issue of gender inequality and resolve it. This is a vicious cycle as poverty leads to gender discrimination. Gender inequality and discriminations are more evident in the poorer sections of the society. In such scenarios, women gets even lesser opportunities for education as well as to improve their economic status and have less command over family resources such as land, property etc. They have no decision making powers in such cases and hence cannot bring about any development whatsoever in the family and society. However, what one does not realize is that educating girls is the best investment that a society can make, an educated woman has the skills and self-confidence she needs in order to become a better mother, worker and a citizen.

The Indian experience: Case Study

Cultural, social and economic factors are still responsible for girls getting less education opportunities in not only rural but also urban areas. Thus gender equality is still a mirage in our country. In the rural

areas the girl child is made to perform household and agricultural chores. This is one of the many factors limiting girls' education. Cleaning the house, preparing the food, looking after their siblings, the elderly and the sick, grazing the cattle and collecting firewood are some of the key tasks they have to perform. Households are therefore reluctant to spare them for schooling. Physical safety of the girls, especially when they have to travel a long distance to school and fear of sexual harassment are other reasons that impede girls' education. In the urban areas, however, there is a discernible difference in the opportunities that girls get for education and employment. Though the figures for girls would still be low as compared to boys, what is heartening to see is that whenever given the opportunity, girls have excelled more than boys. Among the most crucial lack of opportunity for women is that of literacy.

Area of study - BMC School in Rafiq Nagar between the Govandi Dump and the Thane Khadi.

While school records shows that 850 students have enrolled for morning had afternoon sessions, a teacher on the conditions of amity said that not more than 350 children attend. According to BMC officer, ward 132, infrastructural facilities in the Rafiq Nagar School and the nearby Chikalwadi BMC school have been a deplorable conditions for years.

The differential motivation of parents with respect to education of the girl child has an influence in the decision related to admission in schools. While parents may send boys to private schools to ensure better education, girls are enrolled in government schools' this is evidenced by the fact that proportion of girls are higher in government schools than private schools. Once, enrolled a number of factors affect the successful completion of the primary schooling. Studies have revealed that girls from poor household have a high burden of domestic chores on them. Similarly responsibility of sibling care acts as major impediments in the continuation of their schooling. Gender bases of parents is meeting with the hidden cost of schooling , such as requirements of uniforms , private tuitions – also plays a determining factor. Though primary education is free technically, yet books and other materials needed to be bought, there may not be any prescribed uniforms but children have to be well dressed.

The poor infrastructure of schools often limits access of girls to education. Absence of toilet facilities is a major concern. With shrinking of open spaces and absence of toilet facilities becomes a major factor in the continued schooling of girls as well as functioning of female teachers. Parents are reluctant to send their daughters to school when they have to relieve themselves in the open for lack of proper toilet facilities., 'water timing in the slum locality' In slum area girl dropout of school is also related with timing of water supply. Morning schools are for boys while girls study in the evening shift as per school regulation. As the water supply timing was changed to early evening, a large proportion of teenage girls had to stay at home to collect water- this activity is very often perceived as women's work. Another reason is 'migration ', migration which is primarily of a temporary nature, ranging from one month to six months. Study reveals that a large proportion of families are forced to migrate in search of jobs. With the boys often being left back in the village either to continue their education or attend to whatever little land or the live stock the household may own. The girl children either move with their families or join the numerous small scale industries located in the shanty towns, where they are exposed not only to inhuman conditions of work but also sexual harassment. For girls in village and in slum schools leads to a large number forgoing their opportunity to study. The dropout rate of almost one third is generally more applicable to the girl child.

It is observed that the cultural, religious and traditional barriers still acts as a hurdle especially where girl's education is concerned. It was observed that the Muslim families due to purdah system had a preferential choice of enrolling their daughters in school which were separately for girls and not in a coeducational school. Parents desiring to enroll their girls in a non co educational school were also reflected by the opinions that it leads to eve teasing and other indisiplinary act of behavior. This reflects

there is a very conservative outlook to co-education system by the parents for urdu medium. The study also indicates that as compared to boys girls are more marginalized and vulnerable in almost all context and the socio-cultural beliefs and practices have a major role in perpetuating this phenomenon. This can be revealed from the enrollment data of BMC school 72.33% girl student's dropout from standard 5th to 8th onwards. The education of girls is an important sector has not been precluded from the main stream of thoughts. The general poverty of the family prevents many parents from sending the girls to school.

Education plays a pivotal role in any intervention to increase women's participation in development. In India , National policy of education and its accompanying plan of action devotes particular attention to the education of girls and empowerment of the women But hat is required is not only to increase female enrollment but to keeps girls in school. Along with the need for more flexible arrangements, incentives and more relevant curricula, there is a accompanied need for a profound changes in the attitude of society towards gender stereotypes , traditions and customs that have denied women access to educate .There is a paramount needs to overcome the age old barriers of silence, isolation and discrimination by making serious efforts ,at all levels to create conducive condition for the participation of women and girls in the education on an equal footing with men. A more positive political, social and cultural environment must be fostered to promote changed attitudes towards women.

The key factors in spreading and sustaining quality education are the parents and mother in particular. Women are the first and most important promoters of children education. Their expectations and attitude towards their children's schooling are an important factor in learning achievement. The research shows that municipal school will attain a high level of quality if there is a strong degree of parental support. Parents must feel that there are clear social and economic benefits in schooling of their children, especially their girls. "Mother's rally "should be organized to obtain substantial improvements in school enrollments, attendance and retention. Such efforts are indispensable to foster motivation at the community level and raise awareness towards the importance of basic education. . High quality and relevance cannot be achieved without the linkage between the highest level academy and professional knowledge and skill with interest, preoccupation and commitment of the ordinary community. The educational programs to be successful should be linked to poverty alleviations schemes, and included health services and improved nutrition.

Summary:

Gender inequality is still present in the society. Ensuring basic education to every girl child in India is one of the most important factor where Government has to have more focus in implementing the various scheme and policies . As observed in the case study it is very clear that improving the literacy level among girls, will help to improve the economy. Equity and justice towards equality will also be adhered through education to girl.

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